The Universalist Leader

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December 19, 1925

Christmas Idealism of a Patriot

I HAVE for three years since the great war thought that America lost what might be called an epochal opportunity, such as the Wise Men of the East had, of carrying gold, frankincense and myrrh to the children of the world. If all that other peoples were owing her could have been—not remitted, or canceled—but if paid and as paid, turned over to a supreme commission to be allotted for the education of the children of this planet, who by reason of the ravages of war have come into a broken world and with no chance of entering into the heritage of the race, it would have done more to bring a continuing Christmas upon the earth than any other imaginable act on the part of the nation that has more gold than all the others. Frankincense and myrrh we have given privately. The missionaries have carried the fragrance of religion around the globe. The pungent myrrh has been borne by many agencies, notably the American Red Cross, the Near East Relief, the Rockefeller Foundation, to guard against disease or heal sickness. But as a nation we have lost an opportunity to give with gold a service which would have been as the Hundred Neediest Cases extended to terrestrial bounds.

Col. John H. Finley, in New York Times.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A MERRY CHRISTMAS TO ALL

BY the time this issue of the *Leader* reaches our subscribers, we shall be entering upon the week of Christmas.

We wish all of our *Leader* family a Merry Christmas. Their sympathy and encouragement, their consideration, patience and faith, are responsible for the success which seems to be coming to the *Leader*.

New projects are under way. Some important announcements will be made next week and the week after. They relate to sending our message of good-will, the heart of the Christmas thought, farther and wider than it ever has gone. Everybody stand by.

* *

BETTER PREPARATION FOR CHRISTMAS

SOME of us have been groaning because the world can not keep the Christmas spirit all through the year. We need to groan over it, pray over it, work over it, until we change all this and put the pleasant, merry, happy, helping spirit into all the days of the year.

John Finley, editor of the *New York Times*, in the article from which we quote on the cover page of this issue, reminds us that a large number of people have been working all through the year to make Christmas for us. These ought to be taken into consideration in our appraisal of the state of the church, the nation and society.

"Cargoes of swift steamships," he says, "have been long on their voyages from orchards and mines and forests and far factories and looms and minds that furnish fruits for the Christmas tree—books first of all and best of all—and sweets and adornments and foods and garments—many manner of fruits like the fruit of the tree that stands in the celestial city of the Apocalypse."

We ourselves have been planning our gifts or working at them for weeks ahead.

The Christmas feeling began some time ago. It is not limited to one day.

Our task is to keep on with our slogans of "Shop early" and "Prepare early" and "Mail early." If we begin early enough it will be Christmas all the year, and the strain, bustle, hurry and confusion which mar the day will be done away with.

Dr. Finley tells, in his capacity of poet instead of historian, that "the Three Wise Men" probably started months before that first Christmas. And he also suggests a practical method of helping in the stupendous task of making every day a Christmas day.

It is by providing the essentials of body, mind and soul for children everywhere in the Near East and Far East, at home and abroad.

"In the dim background of history," he says, "the three kings come riding out of the darkness with their gifts: gold, frankincense and myrrh. They are the all-comprehensive gifts—gold that may be transmuted into a thousand things for the sustenance of life and the culture of men's minds; frankincense which is of the perfume of worship of human souls, and myrrh which is an agency and sign of the healing of human bodies. These are the three things which the wise men coming out of the East carried to a child whom they expected to grow into a kingship. And when the earth has provided these three things for the children universally, the Christmas which seems so far off will be near at hand, for as they grow up into their sovereignty the earth will be filled up with men and women of good-will. It was to them that peace was promised—as one reading of the passage has it—glory in the highest and 'on earth peace to men of good-will.' "

* *

THE WHOLE OF THE CHRISTMAS SONG

ARE all the values of life human, or are some of them more than human? Must the race depend solely on itself, or may it cling to the hope that God is with us? Is the only noble and beautiful thing our service of one another, or is it a noble and beautiful thing also to serve the Power outside of and beyond mankind which seems to make for good?

Some intelligent people who believe in the service of mankind, and who actually serve in important ways, have little patience with those who cling to belief in a God above and beyond the Divine which we find in man. Their psychology does not find Him. Their philosophy easily eliminates Him. Their anthropology clearly shows how group desires may create complexes and feelings which make man think he has experienced a knowledge of God when it is not so. In great numbers they refuse to join the church, or if they are in leave it.

On the other hand, too many church members

denounce such people as conceited, atheistic, materialistic, led astray, forgetting that among them are thousands ready and willing to lay down their lives in the spirit of Christ for the common good. Democracy, liberty, human perfection, peace on earth, good-will among men, are among the ideals that beckon them on. They would like to emancipate India, give peace to China, make America unselfish, and live their own lives on the highest plane.

We do not know whether or not these two types of people can co-operate in the church. But there is a striking resemblance between the best members of each group. Both believe in the brotherhood of man. Both cling to the nobility of service. Both want nations and races and individuals made intelligent, beautiful and good. And when both define their idea of good it sounds surprisingly like what we call "the essence of practical Christianity."

The philosophers tell us that the one group holds to positivism and the rest of us to metaphysics. That sounds divisive enough indeed, but is it a final word? We don't know. We have not the final word, but we are inclined to think that Christmas gives us an approach to it.

Christmas is a time of good feeling, of kindly judgment, of coming together, of being merry, of creating happiness.

If these positivists could only see how deep and precious to millions is their faith in God, and how apparently it is based upon experiences as entitled to respect as the experiences they themselves trust, and if these metaphysicians could only see that at best we have penetrated but a little way into the mysteries, and none of us has "discovered the Almighty to perfection," if all of us could be more humble, open-minded, tolerant, sympathetic and kind, and go on working for common ideals, who knows but what the day might come when all together we could sing the angel song—not only the part about peace on earth and good-will among men, but even those tremendous and sublime words: "Glory to God in the highest."

* *

CHRISTMAS 1925

THERE have been so many dark and discouraging things since 1914, when the World War burst upon us, that even optimists have had to be restrained in their accounts of the state of the world. But at Christmas, 1925, things are different.

While the fighting was taking place we were certain that there would be an entirely new world after the war. To be sure, we were uneasy now and then when we thought of the money we were spending and the workers we were killing, but it seemed to us that the renaissance of freedom and democracy which was to come would be worth all that it was costing.

Then suddenly we entered that new world after the war, and behold, it was a very weary, disillusioned, brutalized world, where idealism was at a discount and practically every forward-looking project had to fight for its existence.

The hardest years since 1914 have been the years since the Armistice. The world went from bad to worse. In place of self-sacrifice, co-operation, courage, we found widespread meanness, suspicion, vindictiveness, reprisal. Far-sighted statesmanship was discounted. The voice of the low grade politician was heard in every land. Every time a prime minister attempted to do the right thing he was hurled from power. Only the opportunist could survive.

But all through these years there have been preachers, editors, lawmakers, publicists of one kind or another, and humble individuals exerting no great influence, who would not forsake their ideals. They believed in the possibility of establishing good-will between man and man.

They were sure that nations as well as individuals could be induced to act nobly.

They held that the race had brains enough to work out the machinery through which good-will could make its influence felt.

Now at last it seems as if their hopes were to be realized.

Not all the danger places have been passed, not all the dark and bloody wrongs have been righted, not all oppressed minorities have been freed. Far from it.

Not even all possibility of war in the near future has passed. The wisest heads are needed to handle the situation between Turkey and Great Britain. There still is work to be done on the Irish boundary dispute. Great Russia still is outside the family of nations. In China there is dreadful confusion. In India there is suffering and unrest.

But at Locarno a definite change took place. The greatest thing that happened there was the new spirit which suddenly developed.

It was not only the spirit of good-will among representatives of mighty nations, it was the realization that peace was the only practical thing. It was a new spirit of confidence that peace could be established as the law for nations and men.

That is the main thing we need for any advance—the feeling that it ought to be made and can be made.

We honor the reformers for pioneer work, but we may well rejoice when any cause is taken out of their hands and driven forward by men who feel its practical necessity.

That is the situation in regard to world peace to-day.

Both the pull of its idealism and the drive of its necessity are making it inevitable.

Christmas 1925 marks a notable advance.

* *

NOT MUCH HAPPINESS IN SYRIA

SYRIA, the region bordered on the north by Turkey and on the south by Palestine and the Syrian desert, is passing through a horrible experience.

When the King-Crane Commission appointed by President Wilson visited Syria, it reported that "their first desire was for independence, their second for an American mandate, their third for a British mandate, and that their most pronounced aversion was for a French mandate."

In spite of this report France succeeded in getting the mandate. Since that time about every mistake in administration which could have been made has been made by the French.

The French are neither stupid nor cruel, and

yet so engrossed have they been with the war against the Riffs, with the financial problem and with burdens at home, that they have let cruel and stupid administrators do cruel and stupid things.

The final blunder of the series was to send an autocratic French military governor to the little semi-independent state of Jebel-Druse, occupied by the proudest race in Syria, which even under the Turk held fast to the right of selecting its own governor. The Druses rose in rebellion.

Until the bombardment of Damascus, where from one thousand to eight thousand natives lost their lives and one hundred and twenty thousand became refugees, the world knew little about what was happening.

Now it learns that there have been six uprisings against the French since 1919.

The *Survey-Graphic* tells the story in its issue of Dec. 1. This story is much more trustworthy than the fragmentary reports which come by cable.

With the description of wide-spread economic depression, the bankruptcy of prosperous merchants, starvation among the laboring classes, there is also the statement that Syria "is a country of great potential wealth."

One gleam of light in the darkness is the fact that Moslems took on themselves the protection of the Christian quarter of Damascus when troops were withdrawn during the bombardment.

A second is that France seems to be aroused, withdraws her High Commissioner and promises reform.

A third is that France does not hold Syria under a right of conquest, but as an agent for the world. Through the Permanent Mandates Commission of the League of Nations she has been called to give an accounting and has agreed to appear.

None of these problems is as simple and easy as some people are making them, but they are simple enough for us to declare that the public sentiment of the world will force a better treatment for the Druses and all other inhabitants of the six states of Syria.

* *

CHILDREN'S BOOKS

THERE is a time for all things in the publishing business, and the months just before Christmas are the time for children's books. It is said that Jules Verne bitterly resented the fact that in this country his imaginative romances were regarded as suited to juvenile tastes. He might well have been flattered. The writing of children's books is a most difficult art.

Just by way of example, we find Scribners announcing a book to which Thomas Hardy, G. K. Chesterton, and J. M. Barrie, among others, have contributed. Some masterpiece of fiction, some triumph of reason, you ask? Possibly, but the name is "The Flying Carpet," and it is advertised as a book for children. W. H. Hudson, naturalist and novelist, has on the lists a book entitled "The Disappointed Squirrel," and another great artist who also died recently, Anatole France, has contributed "Little Sea Dogs." Then there are plays by Stark Young, Lee Wilson Dodd's "The Sly Giraffe," which Clarence Day has cleverly illustrated, and of course the new edition of Milne's "When We Were Very Young." Yes, indeed, the best is none too good for the children.

It has always been so. In the current lists we find new editions of Stevenson's classic, "Treasure Island," Parkman's "Oregon Trail," Cooper's "Deerslayer," and Dickens' "David Copperfield." Only "Treasure Island," out of these four books, was originally written for children, but children have pre-empted the rest. Sometimes one wonders if children still read these books, but the motto of the publishers is evidently, "Have faith in the younger generation." At least there are fathers and mothers and aunts and uncles who enjoyed these books themselves and who will give them to sons and daughters and nephews and nieces.

But this is by no means all to be found in the new announcements. There are classics that are entirely of the children's selecting, Hugh Lofting, who has published another Dr. Dolittle book, Thornton Burgess of course, John Martin, and others. "David Goes Voyaging," by David Binney Putnam, who accompanied William Beebe on the Arcturus, sounds very attractive, and there are books about ships, and books about pirates, and fairy stories galore. One of the books of fairy stories is "The Enchanted Children," and the author is most surprisingly Mr. Vivian T. Pomeroy, who is the Unitarian minister in Milton.

The lists as published would take pages and pages. We are much relieved to find that Ralph Henry Barbour has two books out this fall, and Francis Rolt-Wheeler, Everett T. Tomlinson, and William Heyliger one apiece. We can't find in the lists any mention of Boy Scout books, Girl Scout books, and the books that must be taking the place of the Tom Swift and the Rover boy books, though for all we know Tom Swift and the famous Rover family may be continuing their exploits, as, we are informed on reliable authority, Mark Tidd is. Most adults who are giving books to children will prefer to select from the established or the modern classics, which is as it should be. But more than one boy or girl may be willing to swap "The Oregon Trail" (net $2.00) for the latest adventures of the latest hero.

G. H.

* *

JAPANESE PEACE STAMPS

JAPAN is said to be the only country with a children's department attached to its Association of the League of Nations. This department has just issued peace stamps. On one is the slogan "Join us for peace," and on the other "Love, not force."

Slowly the fact is becoming recognized in this country that Japan, like the United States, is made up of all kinds of people and many differing organized groups of people.

Liberals render a service to liberalism everywhere by making clear the fact that Japan has a strong liberal party and that all Japan is more liberal than twenty-five, ten or even five years ago.

Following the General Superintendent

John Smith Lowe

SUNDAY morning, Nov. 8, I was approaching Minneapolis on a train due at the Twin City station at 10 o'clock. The train was an hour late. I was booked to preach for Dr. Shutter in the Church of the Redeemer, the service hour being 10.30. I was in for a hectic time. I knew Mr. Reamon, Dr. Shutter's associate, would open the service and conduct the preliminaries, but would I get there for the sermon? There was one ray of hope: the train was making up time. The inclination to fuss and fume was nearly, but not quite, irrepressible. I began pacing up and down the aisle, but the exercise didn't seem to help in the least. "Might as well compose yourself," said an inward voice, so I sat down and looked out of the window. Nature was unconcerned about my troubles. She was perfectly calm. It was a clear, cold morning. The sun was shining brightly from an unflecked sky. The frost-covered ground sparkled in the sunlight, as though some fairy hand during the still hours of the night had sprinkled it with millions of glittering diamonds. "Peace; be still," whispered the tranquil landscape. I did my best to invoke composure, but the troubled spirit refused to budge.

We were some twenty miles down the Mississippi River valley. Suddenly the train swerved round a wide curve. The Twin Cities were in the distance. I knew by a grim sign they were there. A dense cloud of black soft coal smoke was hanging like a pall over these two princely cities of the Northwest. It was a sinister-looking symbol of the industrial life of a great American municipality. My thoughts began to wander. To warm our homes, hotels and clubs, and to turn the wheels of production, we pollute the air with fine particles of soot and coal dust. This smoke screen we belch into space dims the sunlight, begrimes our buildings, soils our clothing, and no one can tell to what extent it impairs our health and makes us the prey of infection. Living in and under this blanket of dust-laden atmosphere we traverse the busy streets and avenues forgetful of its existence and unconscious of its menace. How true it is that we can become accustomed to almost anything! It is only when apart from it so that one can see it in bold relief against the golden sunlight and the bright blue sky, from a distance, as I did on that gorgeous autumn Sunday morning, that one can properly appraise this monster of smoke and soot. "Will we some day solve the problem of banishing forever this smoke nuisance from our fair towns and cities?" I asked myself.

Curiously enough I had just been reading J. B. S. Haldane's little book, "Daedalus, or Science and the Future," in which he takes up this question in a most interesting way. Professor Haldane is the Sir William Dunn Reader in Biochemistry at the University of Cambridge, England. His book, by the way, is startling and extraordinary in its predictions. He takes up the question propounded above and answers it in the affirmative. Here is his story in his own words: "Water power is not, I think, a probable substitute, on account of its small quantity, seasonal fluctuation, and sporadic distribution. Ultimately we shall have to tap intermittent but inexhaustible sources of power, the wind and the sunlight. The problem is simply one of storing their energy in a form as convenient as coal or petrol. I think that four hundred years hence the power question may be solved somewhat as follows: The country will be covered with rows of metallic windmills working electric motors which in their turn supply current at very high voltage to great electric mains. At suitable distances, there will be great power stations where during windy weather the surplus power will be used for the electrolytic decomposition of water into oxygen and hydrogen. These gases will be liquefied and stored in vats, vacuum jacketed reservoirs, probably sunk in the ground. In times of calm, the gases will be recombined in explosion motors working dynamos which produce electrical energy once more. These huge reservoirs of liquefied gases will enable wind energy to be stored, so that it can be expended for industry, transportation, heating and lighting as desired. The initial costs will be very considerable, but the running expenses less than those of our present system. Among its more obvious advantages will be the fact that energy will be as cheap in one part of the country as another, so that industry will be greatly decentralized; and that no smoke or ash will be produced." It would be interesting for us to come back to this earth for a visit four hundred years hence.

Suddenly I awoke from my musings. My train was in St. Paul and we had made up twenty minutes of our lost time.

But what had become of my troubled state of mind? Anxiety had been dispelled and tranquillity had come. I had forgotten to fuss and fume in those few moments of diversion. I had unconsciously accomplished what I could not accomplish by self-conscious effort. One state of mind had super-imposed itself upon another state of mind. The way to get rid of troublesome thought is to push it out of your consciousness with a different kind of thought.

My train lost all the time it had gained and more too between St. Paul and Minneapolis, but I reached the Church of the Redeemer and mounted the platform just two minutes after the hour at which the sermon ordinarily begins. Mr. Reamon was sparring for time by dilating upon the announcements for the week. A look of relief came into his face, as he realized deliverance was at hand, and a smile spread itself over the faces of my hearers as I stepped to the pulpit desk and began my sermon without a hitch in the program of a very dignified service. Most of the things we worry about never happen.

We have never mastered the art or science of acoustics in churches and buildings where public speaking is to be done. The acoustic properties of the Church of the Redeemer, however, are perfect. The spoken word, clearly articulated, even though it scarcely rises above a whisper, is distinctly audible in any part of the spacious auditorium.

Dr. Shutter has been painfully and seriously ill

for more than eight months. Obedient to his iron will, the bodily temple of an indomitable soul is making valiant fight to eradicate the ravages of disease, and victory is in sight. After the morning service I had dinner quietly with Dr. and Mrs. Shutter in their apartment overlooking the surrounding hills which give charm and beauty to the environs of the great city of the Northwest. I was one of the first friends, if not the very first, to share with them the joys of their delightful social fellowship over the dinner table.

Physically Dr. Shutter shows the effects of his illness, but there is no other token to indicate anything but the radiance of health and strength. His wit still sparkles, his intellect is characteristically alert, his voice retains its native melody, and his laughter, in appreciation of a good story or a witty thrust, is as contagious as ever. Mrs. Shutter, who has kept vigil by his bedside night and day through the long months, has stood up under the strain wonderfully.

I spent the afternoon with them and was off again on the night train for Chicago *en route* to Kansas City, Missouri. I was to be back in Minneapolis the following Sunday and will tell that story in my next article, for it is worth telling. Taking things in order, I want to produce a word picture of some rather unusual meetings I attended in this great city of the Southwest.

The occasion of the Kansas City visit was the Universalist State Conventions of Kansas and Missouri and the annual gathering of the Southwestern Federation of Religious Liberals. The Federation takes in Universalists, Unitarians, liberal Jews, Quakers, Congregationalists, Disciples, Independents, community churches, Ethical Culturists, and any who may choose to enter.

One incident quite apart from the Federation sessions calls for comment. I had been in my room at the Baltimore Hotel only a short time when my telephone bell rang. On answering I heard the voice of a representative of the *Kansas City Star and Times*, on the other end of the line, asking if I would consent to an interview with a reporter. The *Kansas City Star* claims the fourth largest circulation of any paper in the country. It is a great newspaper. The reporter came to my room and stayed a full hour. He called upon me to discuss the outstanding religious questions of the day. I did so to the best of my ability and found him a good listener and keen questioner. He summoned the staff photographer to my room and he set up his machine and took a flashlight picture of me. The next morning the *Star* carried a cut of the General Superintendent and a half column write up.

Two interesting observations are in order in connection with this event. First, religion is a live topic to-day. The people generally are interested. They are reading on the subject and they are talking about it. The newspapers and magazines of all kinds are printing quantities of material on religious themes. Second, thanks to the activity of our National Laymen's Committee in behalf of the Five Year Program, and thanks to the Five Year Program itself, we are on the Associated Press wires constantly, newspapers the country over are printing dispatches about our word and our work, and the papers come to us asking for interviews. We are getting ourselves over to the public.

Two years ago I could go into any city, large or small, and nothing happened. If I got into print I had to go to the news offices as a suppliant and ask them to take my typewritten "write-up." Sometimes they would give me an inch or two of space in an obscure part of the paper, and quite as often my effusions were ignored. To-day I can go into a large city, locate in my room at the hotel and wait for the newspaper reporters to call up and ask for an interview, and the best of it is they do call up.

Never mind what you think of the Five Year Program as a whole or what your opinion is of some of the items in it, don't lose sight of this one fact: it has forced the attention of the entire nation upon us as a church and as a religious movement to be recognized and reckoned with, in a manner hitherto unknown in our midst. The "Golden Rule World Service Fund" has played its part in turning the mind of the nation and of the world in our direction. The religious denomination that is doing something big and commanding puts itself on the map. We are getting there with the "Big Noise," to quote Dr. Nash again. The Five Year Program and the Golden Rule World Service Fund are doing the thing we all want to see done. Come on then; let us take hold and push the whole enterprise over the top.

The meetings of the Religious Liberals were held in All Souls Unitarian Church. From the start to the finish they were electrical with interest. There was not a dull moment from the opening session Tuesday evening to the last gathering Thursday night. I shall make no effort to report the entire proceedings, but instead will try to interpret the purpose and spirit of the federation meetings.

Take the opening session Tuesday night as an index of all that followed. The customary devotional preliminaries were dispensed with and almost before we knew it we were off on a spirited symposium of seven addresses. The speeches were to come from a Jewish rabbi, a Congregationalist, a Presbyterian a representative of the Christian or Disciples' Church, a federated or community church minister and a lecturer of the "Church of This World." A formidable array of speaking talent surely. It proved to be so.

The theme of the symposium was "Can the Liberals Get Together?" It was likewise the actual topic of the entire three-day session, as things worked out. The wording of the symposium subject differed, in one particular, from that of the name of the Association which appeared on the cover page of the official program. The qualifying adjective, "religious," which preceded the word "liberals" in the official title, was omitted from the topic of that first evening meeting. Whether the omission was accidental or intentional, I know not, but it was rather significant I thought, in the light of all that followed, and especially in the light of all that certainly would have followed if all who were supposed to be a part of the conference had been represented. We listened that night and at later gatherings to the pronouncement of a heterogeneous, irreconcilable array of ideas, all of them voiced with feeling and conviction, ranging all the way from the most exalted Christian theism down to

the most extreme forms of materialistic humanism, which could not be properly classified as being religious at all in the ordinary sense of the word. We gave attentive ear to Christian theists, to theists who objected to and refused to use the name Christian, and to others who were not even theists in the slightest particular. "Can the Liberals Get Together?" rather than the caption "Can the Religious Liberals Get Together?" was the proper heading to use.

But let me give you a few glimpses of what took place. Three of the speakers on the program for the opening night failed to appear. We had plenty without them. The Rev. Earl Blackman of the Christian Church started us off with a gale of laughter as he told us how the religious liberals look to the conservative orthodox wing of the church. "You appear to them to be a bunch of intellectual snobs," said he with a contagious smile, and the audience laughed. "You cultivate mental superiority and gloat over it. You are fond of asking us if we have read a certain book you know we have not read, and then you sit back and visibly enjoy the uncomfortable feeling we experience as we answer in the negative." He went on chiding us good-naturedly and we all enjoyed the sport.

The Rev. A. R. Fisk of the federated community church of Ottawa, Kansas, was next and he was full of ideas and "pep." "My church is made up of Methodists, Presbyterians and Baptists who have gotten together to make one strong church to take the place of three weak, competitive churches. We have a Unitarian and a Universalist on our official board. We keep them bottled up by dropping them through a trap-door. The liberal church appears to me too much like a first-class motor car without any motor under the hood. I can not preach theology in my church. At first I thought there wouldn't be anything for me to preach about if I couldn't preach theology of some kind. Then it occurred to me that I could just preach about religion and life. It was a real discovery and it works."

The next speaker, Dr. John Emerson Roberts, lecturer of the "Church of This World," an independent society meeting in a theater, is a man of polished personality and rare mental and literary gifts. He began with a neat and weighty paradox that is worth remembering: "We liberals can not get together if we try; we shall be forced together, as time goes on, even though we resist." He then continued, with sparkling sentences, biting sarcasm and scintillating wit, to develop the thesis that Christianity is a declining and decadent faith. "It is my profound conviction that historic Christianity is dead to all practical intents and purposes." He did leave the impression that there is a spirit behind it which, if winnowed out from the chaff that has smothered it, deserves to live because it can do great good.

I will not go further with the speeches. The writer and Curtis W. Reese, Secretary of the Western Unitarian Conference, closed the meeting. I have given enough to indicate the drift of the gathering. We mingled socially, intellectually and spiritually on the most intimate terms for three evenings and two full days, speaking our innermost thoughts with startling frankness, without being startled. The Christian theists stood firmly for their belief in God, in spiritual communion and prayer. The plain theists argued for their belief in a higher spiritual power, but refused to "narrow" and "restrict" it by naming it Christian. The humanists rejected theism entirely and called upon man to lift himself by his own spiritual "boot-straps." No one held anything back. Restraints and mental reservations were completely forgotten.

Looking back upon the whole affair in the cold aftermath, I conclude this article by setting forth my personal reactions.

1. The spirit pervading the sessions, considering the divergent not to say antagonistic views of those in attendance, was wonderfully friendly, good-natured, tolerant and brotherly. Antagonistic views there were, but no antagonisms. Not one ugly word was uttered. There were no sneers and no frowns. Conservatives and radicals, believers and non-believers in this and that, gave vent to their thoughts with good humor and their words were greeted with smiles and often with laughter. We disagreed without being disagreeable. Isn't that about the thing that the whole world has got to learn to do before we live together on this earth in abiding peace and tranquillity? I'm for all we can do to outlaw war, but after all can we ever get rid of war that way? We can not. We can banish it only by learning how to disagree without being disagreeable and hateful toward each other.

2. Can liberals and religious liberals, such as we had at the Kansas City meeting, get together organically? Most emphatically they can not and they will not. There is no reason why they should try to get together organically. The different groups impelled by common convictions will naturally segregate and organize. That is a divine law of life. Any effort to defeat this law of association by attempting to force groups with conflicting convictions together in an unnatural organic union will serve no purpose except to foster strife and discord.

3. Can such divergent aggregations of liberals get together at all? We certainly can. We can get together in just the way we were together at Kansas City, and that is about all we can do. That, too, is about all we need to do.

4. Is there any common ground of any kind upon which such liberals can come together? Is there a tie that binds? Most assuredly there is. And we had found it there in Kansas City, although some may not have realized the truth. It is the common ground and the binding tie of a common spirit and purpose. We discovered that we were agreed that our underlying purpose is to improve the life of all mankind, to make it cleaner, sweeter, nobler and better. We were drawn together in spirit by the belief, shared by all, that man is capable of great and good things far beyond anything he has yet attained.

But gradually we are going to comprehend that here is a tie that does vastly more than bind a few liberals together in fraternity and fellowship. Some day we shall discover that it is a tie that encircles the globe, binding Jew and Gentile, Catholic and Protestant, liberals and conservatives, Christians and non-Christians, together in one great spiritual family.

A Message to the Churches on World Peace

THE "Message to the Churches" from the Study Conference on the Churches and World Peace (held in Washington, Dec. 1-3) is a notable achievement. Some two hundred delegates, officially designated by their respective communions and religious bodies, and representing many diverse opinions on the burning issues of war and peace, were able, after three days of conference, study and prayer, to find a statement of ideals, principles and programs on which they could unite.

Methodists, Presbyterians, Episcopalians, Baptists, Universalists, Unitarians, Disciples, Congregationalists, Friends, and many other communions (some thirty all told) were represented by strong delegations of strong leaders. The Conference was unique in several respects. It was a study conference, from first to last. No speaker was invited in advance to make a set address or to discuss a given subject. This Conference is the first one in the United States in which officially designated representatives of great church bodies definitely set themselves to ask what the churches believe and propose to do about war and peace.

They began at once with the question about the teachings and spirit of Jesus in regard to war. They considered with utmost seriousness the question of the duty and the attitude of the church regarding war and peace. The relations of the individual and of the church to the State were debated at great length and with deep earnestness. The distinctions between aggressive and defensive wars and between the use of force in war and in police duty were discussed and defined. The delegates dealt with the constructive programs for establishing permanent world peace. And finally the program recommended to the churches, both national and local, was carefully elaborated.

No summary of the Message can take its place. It must be read and re-read. It summons the churches with ringing sentences to a common crusade on war, "the supreme enemy of mankind," and to the determination to abolish and "outlaw the whole war-system." The Message declares that "the church, the body of Christ, all inclusive and transcending race and national divisions, should henceforth oppose war as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a church sanction war."

The Conference provided for a Continuation Committee to carry the Message over to the churches and to promote a real and abiding campaign of education. Full and earnest co-operation of every church is cordially invited.

The Message is as follows:

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the church, it should be frankly admitted, has rendered a service whose practise has stopped far short of its ideals. It should be now ardently seeking, as it confronts present day obligations and opportunities, actually to know the mind of its Master and to do whatsoever he commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual good-will made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The Kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the churches of America and all citizens of good-will. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies, in their official actions, presents to the churches of the United States of America the following affirmations and recommendations.

Ideals and Attitudes

1. The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of good-will.

Throughout his entire ministry, in all human relationships he was consistently animated by this principle of active and positive good-will in the face of opposition, governmental oppression and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to his disciples to love their enemies and his prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate his spirit and method.

2. The church, the body of Christ all-inclusive—transcending race and national divisions—should henceforth oppose war as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a church sanction war.*

3. The church should not only labor for the coming of the Kingdom of God in the hearts of men but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of good-will. It should proclaim this message regardless of fluctuating opinion and political exigencies.

4. The church should teach patriotic support of the State, but should never become the agent of the Government in any

*We draw a clear distinction between the use of force in police service, domestic and international, on the one hand and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: It is inspired by good-will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

activity alien to the spirit of Christ. The church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

5. The church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure, and not an exercise of international police force.

Policies and Programs

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, good-will between nations and races. Let the churches, therefore, be zealous in works of international benevolences, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practises that tend to create international ill-will, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practise the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as:

(1) Monopolistic control of raw materials essential to modern industry and economic welfare.

(2) Regulation of immigration.

(3) Race discriminatory legislation.

(4) Investments in backward countries.

(5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actually co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding.

6. We rejoice in the policy of our Government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extraterritoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and Government of such attitudes toward, and treatment of, China and Chinese and all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and good-will between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in co-operation with other American peoples, such a restatement of this policy as will make it a ground of good-will between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens, and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the Government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our Government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace can not succeed without active participation by its Government and people. We therefore recommend to the people of our land the following concrete measures:

(1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.

(2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.

(3) Full co-operation of our Government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.

(4) Adoption by the United States of the policy of complete co-operation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.

(5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

Recommendations

1. We rejoice to learn that twenty-six communions have already formed their respective Commissions on International Good-will and Peace and earnestly recommend to those com-

munions which have not yet done so the importance of taking this step at an early date.

2. We request the Executive Committee which has arranged for this Study Conference on the Churches and World Peace, with such additions to its membership as it may find desirable, to serve as a Continuation Committee with the following duties:

1. To secure promptly the publication of the Message to the Churches adopted by this Conference and its circulation as widely as possible among the communions of the United States.

2. To invite each communion to take such official action as it may think desirable in regard to the affirmations and recommendations of the Message.

3. To confer with the Federal Council's Commissions on International Justice and Good-will and on Christian Education regarding methods of co-operation and procedure in the continuing programs of promotion and education essential to the achievement of the ends in view.

3. The achievement of permanent world peace is dependent upon the development in children and youth, through education, of convictions concerning the Fatherhood of God, the spirit and teachings of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We therefore recommend that the Executive Committee, in co-operation with the various educational agencies, denominational, interdenominational and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

4. We recommend that, in the development of this program, due consideration be given to the results of recent studies of innate tendencies in human nature as well as of the molding influence of society itself upon growing life.

5. We believe it is possible to train a contemporaneous generation of children around the world to find ways in which the gospel of good-will can be applied to racial and international relationships. We therefore urge upon the communions the unique responsibility for world understanding presented through their missionary relationships. To this end we suggest that the committee seek the co-operation of the missionary and other agencies in the working out of such a system of training.

6. We recommend, further, that there be recognition of the mental attitudes and social influences in present day life which tend to prevent mutual understanding and sympathetic co-operation between classes, nations, and races, and that programs of adult education and activity be prepared which shall develop relationships and attitudes which are in accord with the life and teachings of Jesus.

7. Any effective program of education for peace must be thoroughly integrated with the whole process of education. We therefore urge that close working relations be established between all the program-making educational agencies upon which the churches depend, and that the plans for peace education be worked out co-operatively.

8. We recognize the strategic position of the local church, its pastor and Christian leaders, in the program to end war, and suggest the importance of forming local committees for peace promotion and education.

9. We recommend that every city Federation or Council of Churches be urged to form its own Committee on International Justice and Good-will, which should co-operate with the committees in local churches in community activities and programs in the interest of world peace. We would call attention to the educational opportunities offered in connection with the observance of Armistice Day, Golden Rule Sunday, Christmas, Good-will Day, and other anniversaries.

10. We recommend the holding of another Conference on the Churches and World Peace when, in the judgment of the Continuation Committee, the educational program shall have been sufficiently carried out by the churches to render such a Conference worth while.

Inasmuch

Frances B. Damon

TWO women were in conversation. One was telling of a tramp that had called at her door a few days before and whom she had admitted to her living-room and even included with her family at the dining-table. She explained that she was not in the habit of entertaining vagrants, but something in the man's face had touched her sympathy. He had the look and the manner of a beaten dog. She suspected that he had been in jail, although she asked him no questions. He assumed the role of scissors-grinder. She and her husband listened courteously to his clumsy complaint that he was only temporarily out of work, having had a run of hard luck. They did not quiz him, or lecture him, or advise him, but gave him their silent pity, fed him well, and sent him refreshed and grateful on his way.

The other woman, who had done much Christian service among jail inmates, spoke up with feeling: "It was to Jesus you did it, you know. It was to Jesus. That's what he says."

The first woman did not speak for a moment and it was evident that she had not been looking at the incident from that viewpoint, but after a little she nodded her head, saying simply, "Yes, I know."

What did she know? She knew it is written that Jesus once said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." She knew it is written: "He that receiveth you receiveth me." It was a warm and noble impulse that stirred her friend to say, "You did it unto Jesus." By that belief she was able to throw a splendor over a very trivial act of kindness. Fortunately, good impulses do not wait upon scientific justification. Fortunately, there is no known doctrine or creed that can not somehow supply the oil that keeps the heart's light burning.

But let us look a little way into this teaching—that inasmuch as we feed a person in need we are feeding Jesus, that inasmuch as we do or fail to do, it is all as if we served or failed to serve him. In what sense can this possibly be true?

Why did Jesus make this claim, which we are supposing he did make? He had a way of making great claims. Not, it seems to some of us, because he purposed to figure in the minds of men as a God, but because he sought to unite mankind in the same life he was living—which he knew every one *could* live because *he* was at that moment actually living it—a life which he recognized to be from above. "I can of mine own self do nothing," he said; but he had found out that with God he could overcome the world.

Jesus, I suppose, claimed so much because he belonged to humanity and not because he looked upon himself as apart from humanity. He claimed so much for himself because, in claiming it for himself, he was claiming it in behalf of the race which he represented. When he said, "I am the light of the world," I understand him to mean, "I am what you may be. I let through the divine glory upon others. Do you likewise. I send on what my Father in heaven pours into me. Do you likewise shine as I shine. Give as I give." When Jesus says, "I am the light of the world," let us look upon it neither as a conceit nor as an assumption of Deity. Let us understand—for the moment, at least—that the great claim is not individual and personal, merely, but racial and world-wide. No man liveth unto himself. We know that what we think speaks through our every look and gesture; that what we are goes out day and night from us like a radiance and a fragrance. The truth we have received glows in and through us. We leave its print upon everything we touch. Jesus knew he was the light of the world because he knew God's spirit dwelt within him, and he knew there could be no quenching or limiting the divine. He did not mean that he was the only light of the world. He knew others had more or less of the same light. He had already said to his disciples, "*Ye* are the light of the world." As if one might have said: "All that I am ye are—or yet shall be! Truth—love—is the light of the world wherever manifest. Every atom of truth, of love, of goodness, lodged in you or me, is the light of the world—not because we are trying to shine, but because there is nothing hid, nothing *can* be hid; it is being now and evermore revealed."

When Jesus said, "I am the resurrection and the life," did he not voice his sense of the eternal nature of man's being? Is it not as if he said: "We are of immortal make. We can not be put to death. We are a part of life. We are forever renewed. Lazarus can not be dead because I—Jesus—live. I am the resurrection and the life. I witness to it. Live in the same spirit with me, and the resurrection and the life shall ye witness unto also."

I do not hear Jesus making claim just for himself. In all I hear him say: "Share with me. He that believeth in me—in my gospel—in the life I witness unto —shall never die. He, too, has become the resurrection and the life. It is enough for the servant to be as his lord." If the great Leader, Teacher, Elder Brother, Forerunner, and Captain of our salvation, asserts that he is this, that, or the other, in and of himself—a something miraculously extraneous to the earth trodden by his feet—do we gain so much as we gain by the simple and comprehensible claim that he receives from the universal Father, and that as he receives so may we? That he himself claims what each may claim, sooner or later? That he speaks gently, boldly, triumphantly, because he speaks for us when he speaks for himself? That *this* is why he can say, "Inasmuch as ye have done a kindness unto the least, ye have done it unto me?" As if he said: "All that ye find in me whom ye love and follow after and rightly call Master and Lord, lies hidden and dormant in the least, the lowest, the dullest man you meet! As I have kindled much to life in you that was as if dead, so are you by your contact with others and your kindness to them, to bring to life that which seems not to be." As if he had told them: "What ye call the Christ—the Sent from God, the commissioned, the anointed—has indeed come; is indeed manifest. *By the signs I show, by these marks I bear,* you are henceforth to recognize the signs and the marks of the Spirit in every needy brother—even unto the least."

Jesus could hardly have said, I think, more plainly than he did say that humanity was bound up with him as a part of itself; for when he wished to express the closeness of the relation of all who were doing the will of God, what did he say? "The same is my brother, and sister, and mother." *Knowing* himself a son of that unseen power he called Spirit, he could walk among other men with transcendent majesty. *Knowing* himself a torch-bearer, he feared not to magnify his mission. Knowing he served a great humanity, that he was one of many brethren, that the weakest and the wickedest and most wretched was potential heir to all the graces he himself was receiving from that unseen Spirit, he freely gave himself to the uttermost outpouring of his being to open the eyes of those that were blind to what he saw.

It is not enough that we see in "one of the least of these" a soul that may be or might be as upright as you are, or as I am, and as praiseworthy as we are prone to think ourselves to be, but we must see in him a potential joint-heir with earth's greatest-born and best; now, it may be, outcast, unclothed, a companion of swine, but privileged to return—probably destined to return—through much hardship though it be, through fire and flood and crucifixion of self to the ideal always held in the universal Heart for him, the ideal implanted in the earliest embryonic beginning of him. You know these words:

"Afar down I see the huge first Nothing—
I know I was even there.
I waited unseen and always, and slept through the lethargic mist.
All forces have been steadily employed to complete and delight me.
Immense have been the preparations for me,
Faithful and friendly the arms that have helped me."

Behold, then, how inherently great is the least of us!

I once knew a woman who had a little silver piece —a gift—that she used for a long time daily upon her table. But in an evil hour it was told her that the old friend who was the giver had been guilty of an unsavory deed, a deed that brought her keen pain and confusion of face and heart. She could no longer bear to touch the little silver piece, so she put it away out of sight. Some years afterward she stood by the grass-covered grave of the erring friend, and a stream of sorrow and pity flowed in and gently filled the place where repugnance had been before. She recalled Whittier's experience, when his heart was heavy because its trust had been betrayed. "Turning gloomily from my fellow men," he wrote,

"One summer Sabbath day I strolled among
The green mounds of the village burial-place;
When, pondering how all human love and hate
Find one sad level; and, how soon or late,
Wronged and wrong-doer, each with meekened face,

And cold hands folded over a still heart,
Pass the green threshold of our common grave
Whither all footsteps tend, whence none depart,—
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave."

The woman brought the little gift back to daily use again, leaving the sin and shame of the giver to the elements that are forever making and remaking even as the potter makes and remakes the clay.

It is softening and humbling sometimes to look in this way upon one another and ourselves, in the twilight of what Whittier calls our common grave, but it is strengthening and encouraging to look upon one another and ourselves in the dawn-light of our common inheritance. It takes a god-like faith to see it, at times, but faith, even as a mustard seed, is godlike, anyway. Saints and sinners agree, prophets and philosophers agree, that faith, ground to its finest atoms, is a tremendous shaker-up of mountains—is the most potential energy let loose in the world of Mind. An actual belief in the universal brotherhood, an actual belief in the "inasmuch" of Jesus, would wipe out war forever, and before night. Hear the great Teacher, the world's noblest Guide to light and love and truth and progress, as he speaks to the harassed and harassing nations: "Inasmuch as ye do it to the least of these ye do it unto me! Mine is the blood ye have spilt. Mine the heart ye have bereaved. Mine the home ye have burned. Mine the child ye have left to starve. Mine the little flocks that watch in terror for the outbursting of another holocaust of hate. It is in behalf of the least, the least of these, that I proclaim from age to age, 'I am the light of the world. I am the resurrection and the life. I and the Father are one.' "

"It is enough for the disciple to be as his master and the servant as his lord."

Our Prayers Together

Carol T. Restall

CHRISTMAS

"Glory to God in the highest, and on earth, peace, good-will toward men."

Sunday

It is a good thing to observe Christmas day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity which runs on sun time.

Henry Van Dyke.

Father of all men, look upon our family
Kneeling together before Thee,
And grant us a true Christmas.

Monday

The Christmas carol is dear to the human heart because it is a song of spiritual optimism.

Abraham M. Rihbany.

"Carol, brothers, carol,
Carol joyfully,
Carol the good tidings,
Carol merrily.
And pray a gladsome Christmas
For all your fellow-men,
Carol, brothers, carol,
Christmas Day again.

"List'ning angel music,
Discord sure must cease—
Who dare hate his brother
On this day of peace?
For now the heavens are telling
To all mankind good will;
Only love and kindness
Ev'ry bosom fill."

In good comradeship with those who are here,
In kind wishes for those who are far away,
In patient waiting, sweet contentment, generous cheer,
God bless us every one, with the blessing of Jesus.

Tuesday

Calm on the listening ear of night
Come Heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains!

Celestial choirs, from courts above,
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

"Glory to God!" the sounding skies
Loud with their anthems ring;
Peace to the earth, good-will to men,
From heaven's Eternal King!

Light on thy hills, Jerusalem!
The Saviour now is born.
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

E. H. Sears.

By remembering our kinship with all men,
By well-wishing, friendly speaking and kindly doing,
By cheering the downcast and adding sunshine to daylight,
By welcoming strangers (poor shepherds or wise men),
By keeping the music of the angel's song in this home,
God help us every one to share the blessing of Jesus.

Wednesday

"Silent night! peaceful night!
All things sleep, shepherds keep
Watch on Bethlehem's silent hill:
And unseen, while all is still,
Angels watch above.

"Light around! joyous sound!
Angel voices wake the air;
Glory be to God in Heaven,
Peace on earth to you is given;
Lo! the Christ is born!"

In parents' gladness and in children's mirth,
In dear memories of those who have departed,
God bless us every one, with the blessing of Jesus.

Thursday

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good-will to men,
From heaven's all gracious King,"
The world in solemn stillness lay
To hear the angels sing.

O ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow!
Look now, for glad and golden hours,
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing.

E. H. Sears.

In the health of purity and the calm of mutual trust,
In the sharing of joy and the bearing of trouble,
In the steady glow of love and the clear light of hope,
God keep us every one, by the blessing of Jesus.

Friday

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2 : 8-14.

With joyful voice we praise Thee:
For his lowly birth and his rest in the manger,
For the pure tenderness of his Mother Mary,
For the fatherly care that protected him,
For the Providence that saved the Holy Child
To be the Saviour of the world.

Saturday

Whither is the spirit of the present age leading us? Are we drifting away from the mount of vision? There seems to be but little room in this vast and complex life of ours for spiritual dreams and visions. We see, but with the outward eye. We hear, but with the outward ear. The things of this life are too much with us, and they render us oblivious to the gracious beckonings of the higher world. Let not the lesser interests of this life close our hearing to the angel-song which never dies upon the air. The star of hope never sets, and God's revelations are from everlasting to everlasting.

Abraham Mitrie Rihbany.

With deep desire we beseech Thee:
Help us to keep his birthday truly,
Help us to offer, in his name, our Christmas prayer.
Amen.
Henry Van Dyke.

The prayers for this week are arranged from "A Christmas Prayer for the Home," by Dr. Henry Van Dyke.

Strong Hours*

Reignold K. Marvin

It was about the tenth hour. John 1 : 39.

JOHN never forgot even the hour when he first met Jesus. Many years subsequent to the outstanding event of his whole life, he recalled that it was about the tenth hour, 4 o'clock in the afternoon. It is the hour when many people to-day have afternoon tea. But such an hour is often as weak as the tea itself. Yet when John met Jesus at 4 o'clock in the afternoon, it was not a weak hour of weak tea. It was a strong hour of pleasant bread. John never forgot that strong hour. He remembered it as the greatest of his entire life.

We, too, have such hours. We write them down to stay on the tablet of memory. The waters of the spirit are deeply stirred by some great experience, and before they subside we fasten outward facts to the inward event and years later are able to recall the appearance of the day and the hour of the clock when the experience came.

As Americans we treasure certain unforgettable hours—the landing of the Pilgrims at Plymouth, with the lasting impetus they gave to civil and religious liberty; Paul Revere's ride; Washington under the elm at Cambridge; Lincoln at Gettysburg; Grant at Richmond; Dewey at Manila; Sampson and Schley at Santiago. All these are tenth hours. Yet none of these history-makers perhaps knew at the time he was making a tenth hour. They were sons of the Pilgrims who were irresistibly urged to push on towards larger freedom. And when the American expeditionary forces under General Pershing took their stand in France as defenders of freedom against autocracy, they made possible the latest American tenth hour for posterity to look back upon. Some of us hope our next tenth hour will be when the United States enters the World Court. No doubt President Coolidge would regard that as the tenth hour of his administration.

As Universalists, we treasure our tenth hours with the visions they brought of the truth that is in Jesus. It was a tenth hour for us when the head-winds refused to fill the sails of John Murray's ship until he had preached God's universal love in Thomas Potter's meeting-house. Nor is it presumptuous of us to consider those headwinds as the winds of God. It was a tenth hour when Hosea Ballou preached through New England and New York that the sov-

*Abstract of sermon preached in the Church of the Divine Paternity, New York, Sunday, Nov. 15, 1925.

ereignty of God implies the successful God. Christianity was rather dismal until these pioneers pointed out that the Bible has more to say of God's fatherhood than of His kingship or judgeship, more of His love than of His wrath, and that Jesus is a sunbeam in the world and not a dark and angry cloud. Our Winchester Profession and our five principles are also tenth hours.

Are the tenth hours of the Christian religion past? Emerson and Whittier once argued the question whether a greater and better than Jesus would ever come to the world. Emerson felt that a greater than Jesus would come. As might be expected, Whittier dissented vigorously and declared that Jesus is a sufficient authority and guide, and that instead of waiting for one greater and better, it would be more consistent to try to live like him who is still so far above and beyond us. He is potent yet over the hearts of men. Where his spirit lives and acts, great things are done and lofty character is nurtured. We can not tell when, nor to whom, may come the tenth hour of finding Christ. Nor can we tell who may be the next John, the Beloved Disciple. With Paul, it was midday when the vision came. With John it was 4 o'clock in the afternoon.

It is interesting to note how other men have linked a deep, inward experience to outward circumstance, or the hands of a clock. Thomas Bailey Aldrich wrote a fine lyric poem, "Memory:"

"My mind lets go a thousand things
Like dates of wars and deaths of kings,
And yet recalls the very hour,
'Twas noon by yonder village tower
And on the last blue noon of May—
The wind came briskly up this way,
Crisping the brook beside the road
Then, pausing here, set down its load
Of pine-scents and shook listlessly
Two petals from that wild-rose-tree."

It was noon by the village tower. Aldrich doesn't tell us what inward event—joy, sorrow, victory, defeat—stirred him so deeply that he never forgot it. Whatever it was, it so impressed him that he fastened it forever to the hour of noon. Other externals gathered about the inner experience like children around a hurdy-gurdy. He remembered that, at the witching hour, the wind blew up the road, crisped the brook, brought the odor of the pine and shook two petals off a wild rose tree.

Rupert Brooke, the soldier-poet, exiled in Germany during the war, thought of his home in England and the village clock that generally was stopped. That clock forever fixed at a particular hour symbolized his yearning for home when he plaintively asked, "Does the clock still stand at 10 minutes to 3?"

In similar fashion, Longfellow was aroused by thoughts that came to him as he stood on the bridge at midnight. He remembered and felt for the generations of men that had crossed that bridge each bearing his burden of sorrow, and remembering their sorrows he forgot his own. And the hour was midnight. Other externals gathered about the experience that shook his soul, the moon rising on the city, the black rafters of the bridge and the odor of brine that came in from the ocean.

Therefore it is not strange, that John remembered years later it was 4 o'clock in the afternoon when he met Jesus. We forget many things in a lifetime. Some things we can not forget. We can not forget our tenth hours. They are imbedded in memory together with the figures on the clock. We remember the very day, whether pleasant or rainy, whether it was high tide or low tide, as a bride always remembers her wedding day. You could, if you would, whisper to me your tenth hours. You could tell the kind of day, the very hour of the day, when a great joy or sorrow, love or loss, came to you. Some boy and girl will forever remember the day and hour they left home for the first time to go to school and college, and they won't need a Memory Book fifty years later to refresh their memory, either.

But the day of days, the hour of hours, is when, like John, we find Christ. We may find him in various ways, in reading the Bible, in sermon, song or prayer in church, in the eyes of a child, in the heart of a friend, or when one dearer than life itself passes from our mortal sight. We know and need no reminder. The day and hour we found Christ are fixed in memory forever. That is the tenth hour.

Nash Workers Join Organized Labor

AT a meeting of the entire group of factory workers of the A. Nash Company, Cincinnati, Ohio, Tuesday, Dec. 8, 10 a. m., Arthur Nash made an address recommending that all the workers join the Amalgamated Clothing Workers of America, the trade union of the industry, and that the workers invite Mr. Sidney Hillman, the president of the Amalgamated, to address them.

The workers at once passed the resolution in favor of hearing Mr. Hillman, who went to Cincinnati and spoke before them on Dec. 10.

On Friday, Dec. 11, the workers held a three-hour session and the resolution in favor of uniting with the "Amalgamated" was debated. It was not a unanimous meeting. No one voice, not even that of Mr. Nash, could lay down the law. A powerful minority which remembered the bitter attacks of the Amalgamated on Mr. Nash and the A. Nash Company, spurned the olive branch. Eventually the resolution to try the experiment went through.

Afterward conferences were held with the leaders of every group and a greater unanimity secured.

The winning argument seemed to be that the Nash workers had responsibility for the conditions of labor in other plants. As one of the leaders put it, "The Golden Rule is universal—not just for Cincinnati."

The action is doubly significant because of the bitter warfare in the past waged upon the A. Nash Company by the Amalgamated because of its open shop policy, although its wages were higher and its hours shorter than in any other similar plant, and its policies steadily directed toward labor control.

The Nash Company has grown in seven years

from a sixty thousand dollar to a three million dollar corporation without calling for any outside financing. The stock is held by Mr. Nash and the workers.

The phenomenal growth has come from good feeling among all classes of workers, strenuous efforts to make good and increase the output, skilful advertising, and by what Mr. Nash characterizes as the application of Christian principles to industry.

Mr. Nash urged the action upon his workers because he asserted that they should not be contented with their own welfare, but should take responsibility for the welfare of toilers everywhere. This he believes can be done only by united effort. He plainly told his own workers that they had nothing to gain materially, and that the appeal he was making was based on the ideas of brotherhood they held in common.

His address, in part, follows:

My fellow-workers, I have called you together for the purpose of requesting that you all join a labor union. So far as I know, this is the first time that the head of a great industry has positively and aggressively taken the initiative by not only requesting but urging that all of his workers join in the great organized labor movement. Perhaps the two most astounded groups at this move will be our own workers and the great body of organized labor.

It is my firm conviction that we are facing the most crucial crisis in the history of our company, and before going into the definite reasons why I am making this request, and putting this proposition up to you, I want to correct some wrong impressions that I feel are very general, especially with groups of self-styled reformers who usually come to conclusions without proper knowledge of the facts, and who jumped at the conclusion that we were opposed to organized union labor. The statement of a few facts in our history will disillusion every one having any wrong impression regarding this.

During the latter part of 1919, the very first year that we operated a shop of our own, when we were still small and unknown, by my own solicitation I visited Sidney Hillman, president of the Amalgamated Clothing Workers of America, in New York. This was little more than a friendly get-acquainted visit, but in 1921 by my solicitation he again met me and I very frankly told him that I was in an awkward and false position, as our factory was being regarded as a non-union or, what was then most talked of, an "American shop plan" organization, and that I had discovered that our experiment was being used as an argument against unionizing other factories; that I desired to have him come to Cincinnati and address our people with the view to unionizing our factory.

I left for Cincinnati the next day, arriving here on the morning of Dec. 10. I found that during my absence in the East two scurrilous bulletins had been distributed among the workers in our factory headed: "The Amalgamated Versus the Golden Rule."

When I found these bulletins had been distributed, some of them at the very time that our conference was taking place in New York, I immediately wrote Mr. Hillman under date of Dec. 10, 1921, as follows:

My dear Sidney Hillman:

I am enclosing two bulletins which have been distributed among our workers during my absence in the East. I am sending them to you because of our talk regarding a meeting just before Christmas. (I have never personally met any of your people here.)

I find that I can be in Cincinnati the week of the 21st, but you can readily see this eliminates the possibility of our starting the steps we were contemplating at that time; in fact I fear it is postponed for some time for two reasons.

First, because of the resentment that has been aroused among our workers.

Second, because, as you can readily see, if we undertake to do the co-operative thing that we were talking about it can not possibly be undertaken under coercion from either side or even near enough to a thing like this so it would be possible for any one to say that kind of thing had any bearing whatever upon it.

You do not know how much I regret that this happened just at this time. However, I have enough confidence in the eternal destiny to believe that in some way still unknown to me it is best.

I had just signed this letter when I received notice that our workers were holding a great mass meeting and requested my presence. I came into your meeting and was notified that you had unanimously passed the following resolution:

Whereas, it has always been the policy of our company that our shop be open to the employment of union and non-union workers alike,

And, whereas, since work has become slack in other clothing factories, many members of the Amalgamated Clothing Workers of America have been employed by our company,

And, whereas, they at once began to try to stir up strife within and to circulate vicious false reports outside of our business,

And, whereas, the Cincinnati Joint Board in Bulletin No. 1 circulated during the week of Dec. 10, 1921, headed "The Amalgamated Versus the Golden Rule," flagrantly announces that "it now believes the time has come to challenge the Golden Rule as a complete failure and to expose it as widely as its so-called success has been circulated,"

Therefore, be it resolved, that the A. Nash Company is hereby instructed by all the workers in mass meeting assembled, not to employ members of the Amalgamated Clothing Workers of America, and that all members of that union now working for our company be required to either surrender their membership or to resign.

Those of you who were with us at that time will remember that when I was called into your meeting and notified that you had already unanimously passed this resolution, I expressed my sincerest regrets that you had found it necessary.

Since that time every kind of insidious method that I can conceive of has been used to try to prove that I initiated that thing. I have never answered this charge in any way. The reason that I have not answered it is because if you had not taken this action I am frank to say now that I would have initiated some such move. It might not have been worded as this was, and yet it would have been to the same effect, therefore I have been perfectly willing that this charge should rest upon me. However, the thing that I want to bring to your attention now is that the action of what we regarded as the official body of the Amalgamated in Cincinnati, and the action of our workers, effectually put up the bars against any further negotiations between the real leader of the Amalgamated Clothing Workers, Mr. Hillman, and myself.

I feel perfectly justified in saying that Mr. Hillman recognized this fact, because for three years I had not one word in reply to my letter, either from Mr. Hillman or his office.

During these three years a continual guerrilla warfare has kept up, by individuals and groups, that was supposed by myself, and I believe by our workers, to be sponsored by Mr. Hillman and his organization; in fact when I met Mr. Hillman in Washington on last Tuesday at his own solicitation, I told him frankly that I felt and had felt for this entire four years that his reaction to my asking for the conference in 1921 and to my statements at that time was that I was merely trying to find an easy way out of the situation, and that I knew what the Joint Board in Cincinnati was doing.

To my astonishment, Mr. Hillman told me I was entirely wrong in this assumption; that he did not then and had not at any time since questioned my sincerity or motive in meeting him at that time, and to my greater astonishment he told me that at the time we had our conference in 1921 he did not know what was going on in Cincinnati. More than that, he said to me frankly that he was willing to make a complete disavowal in writing, and I hold in my hand his letter written after our Washington conference last week.

Mr. Hillman's letter of disavowal ended with the words:

> "The work of the organized labor movement as the Amalgamated sees it, is to bring the precepts of the Golden Rule into the daily working lives of the masses of men and women. I believe that our conferences have shown us the way of jointly achieving this goal."

It has constantly been said to me by the enemies of the Amalgamated that Sidney Hillman is a Jew. My fellow-workers, in our whole movement we have been following the leadership of a Jew, and to my mind Sidney Hillman is only second to the great Jew of Galilee in his leadership toward industrial and social righteousness, and the things that have been done, whether honestly or viciously, by people who have associated themselves with his organization here in Cincinnati or elsewhere, are no more of an argument against him or his principles than the vicious things that have been done by church members are an argument against Jesus Christ and the principles for which he stood.

I am appealing to you with all of the force in me that we now take a careful inventory of our exact position in the great scheme of things as they now exist. In a very large measure we have solved our problems. Love and co-operation as they have never been demonstrated anywhere else on earth so far as I know, exist among you. Again I say we have solved our problems so far as our relations with each other are concerned. It would be more exact to say the great principle under which we have been working has eliminated all troublesome problems from our midst, but the question that I want we should face squarely to-day is, what are we doing for the rest of humanity? Are we really in any great sense a part of the great labor movement, or have we set ourselves up separate and apart, built a wall around ourselves and said, "Our problems are solved, our storehouses are full, let the rest of the world solve their own problems?" May God forbid!

The position of our company in its relation to the labor problems of the world is the exact position of our country in its relation to the international problems of the world. There are those who say that the world problems are not our problems, and that we should not involve ourselves in them, but all thinking people know that we are involved in these questions, that the only Christian thing that our country can do is to enter with a co-operative spirit into the solution of the world's problems, and that it must do this in the spirit of "give and take," ready to make any sacrifice necessary for the larger good of humanity.

As I see it, every move on our part to isolate ourselves from the great labor movement or to shirk its responsibilities would be the personification of selfishness itself, just as much as it is for our great nation to say, "Our problems are solved, we will build walls around ourselves and isolate ourselves from the rest of the world."

My fellow-workers, we can not, we must not, let ourselves drift into any such position as that. If we do, all of our claims of brotherhood and of service are "as sounding brass and a tinkling cymbal."

The great mass of toilers in this world have only one channel through which they can make themselves heard. That channel is organized labor. Are we to draw our self-righteous robes about us and take a "holier than thou" attitude and not help organized labor in this struggle up and forward for the great mass of laboring people? Are we to be held up as an example of an "open shop" and as an argument why avaricious organizations of capital should be allowed to exploit their laborers and grind their dollars out of the very sweat and blood of our brothers and our sisters in their factories, or are we to join whole-heartedly and unreservedly with this great group of fearless organized workers who are laboring to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke?"

Finally, my brothers and sisters in the A. Nash Company, I want to say to you frankly that I can not point to anything tangible that we have to hope for in a selfish way in this move. In fact the Amalgamated leaders are frank in saying that what they are appealing to us for is to come in and help in the great job to which they have devoted themselves. We can not, we must not, make this move from any selfish motive.

I am not making this appeal on the basis of selfishness, but on the highest ideals of service and altruism.

Fellow-workers, the time has now come when we must demonstrate to the world that there is a way of good will, a way of co-operation, a way that will lead to that higher plane of "peace on earth and good will among men."

This can not come through warfare, nor through pulling in opposite directions. It can only be attained by co-operation and mutual concessions.

What I am asking you to do to-day in this meeting is to pass a resolution requesting Sidney Hillman to come and address you, pledging yourselves, in the very passing of the resolution, that you will come to hear him with open hearts and minds in the hope and with the fullest intentions of finding a way to co-operate with him and the organization which he so ably leads in trying to find a solution of the labor problems on the basis that he himself points out in the letter just received from him when he says: "The work of the organized labor movement as the Amalgamated sees it, is to bring the precepts of the Golden Rule into the daily working lives of the masses of men and women."

What could be nobler? What finer expression could we find, and if you knew Sidney Hillman as I feel that I know him, nothing could stir you deeper than an insinuation that he could possibly use those words and not mean them to their fullest.

Fellow-workers, if you pass this resolution, when you stand, I want you to feel that you are committing yourselves absolutely to the cause of the great organized labor movement in America, in fact in the whole world.

My heart has been heavily burdened because we have been considered separate and apart from it when my heart was in it, as I know many of your hearts were. We longed to be a part of it, and now that the opportunity has come, a peaceful, co-operative way has been found, I believe it all has been providential.

In Washington last Tuesday night, Mr. Hillman expressed himself over and over about how deeply sorry he was and had been for the things that happened in 1921, and since that time, but that he now realized that it is all for the best; that it would not have meant anything except another clothing factory coming into the Union at that time. It now means one of the greatest—if not the greatest—things that has ever happened in relation to the Union Labor movement, and that he was powerless to express his happiness at the turn this whole thing has taken.

It is my hope, my prayer, that we may come into this movement giving our all to it, that the same dynamic spirit of co-operation may go with us into this movement that has characterized us from the very beginning, and that we will all become real missionaries in the labor union movement, always laboring toward that greatest of all visions where the perfect union of all humanity, the universal brotherhood of man, is a living reality.

It is my prayer and my hope that to us the ideals of the Amalgamated Clothing Workers may be synonymous with the ideals of the Golden Rule, and I am asking that in passing this resolution, and asking that illustrious leader, Sidney Hillman, to come to us, you pledge yourselves to these ideals and to this action in your future lives.

Reactions of Our Readers

THE SCHOOL STREET CHURCH—A CORRECTION

To the Editor of the Universalist Leader:

By authentic records which I have the historic School Street Church was altered over in 1851, not in 1853, as stated. I have before me the sand-blotted manuscript which Dr. Hosea Ballou 2d (later the first president of Tufts College) used at the rededication of the School Street Church and dated "December, 1851." It is well known that the venerable Rev. Hosea Ballou, the senior pastor, also took part in the service of rededication, and he died before 1853, namely on Monday, June 7, 1852. I have before me a beautiful letter of condolence, dated "10 June, 1852," written to "Mrs. Ruth Ballou," widow of "our late venerable pastor," by that merchant prince, Thomas A. Goddard, as superintendent of the great School Street Sunday school, an office which he held with conspicuous success for thirty-one years, until his death. And in a historical address Dec. 18, 1892, duly printed, Dr. Alonzo A. Miner confirms the date, and he adds: "The junior pastor (himself) in company with Rev. Thomas Whittemore and Rev. Hosea Ballou, 2d, called upon the venerable man but an hour or two before his death. His end was peace."

Clearly the misstatement lately published in your valued paper was made by some individual who did not know. But there are so many errors of statement in the article on the third (not fourth) church of the "Second Society of Universalists in the Town of Boston" (the legal name), the so-called "Church of the Redemption," that, as one of the *bone fide* "proprietors" in the corporation which for over a century has owned, and still owns, the property, by special request I ask you to publish this correction.

Hosea S. Ballou.

Boston, Dec. 3.

* *

MEANING WHAT WE SAY

To the Editor of the Universalist Leader:

By several communications which have recently appeared in your columns, I am reminded of a conversation which I once had with an Episcopalian clergyman who was pretty well acquainted with me. Probably without any expectation of success, but drawing a bow at a venture, he advised me to enter the ministry of the Episcopal Church; to which I answered that I could not conscientiously do so, inasmuch as some of its doctrines were not acceptable to me.

"If you mean the doctrine of everlasting punishment," said he, "that need not hinder you, for neither do I believe it; I am not required to believe it, or to say that I believe it; in my church there are more ministers than in yours who believe in the doctrine of universal salvation."

"Do they preach it?" said I. "No," was his answer, "because it would not be expedient; it would be likely to make trouble for them by causing dissension among their parishioners, and thereby do more harm than good." To which I replied that I was fully aware that belief in the doctrine of everlasting damnation was no longer required of Episcopalian clergymen, but that I preferred to be in a church where I was at liberty to declare the whole counsel of God instead of shunning so important a portion of it.

"However," I continued, "I was referring not to the doctrine of everlasting damnation, but to certain other doctrines which you are really required to believe, or at least to say that you believe—as to some of those, for instance, which are set forth in what is called the Apostles' Creed. In repeating that creed you say, and must say, that you believe in the resurrection of the body, which I do not believe, and therefore could not honestly say that I do."

"Oh, you could put your own interpretation on that," was his answer; and he further said that, for his own part, he meant by "the body" not the material body which is put into the grave, but a spiritual body which at the death of the material body arises therefrom.

"Then," said I, "when you say 'the resurrection of the body,' you really mean the resurrection of the soul or the spirit," and, although I reminded him that in the original version of the Creed, both in Greek and in Latin, the word which is rendered "body" means literally *flesh*—as it is actually rendered in his own prayer book in its "Order for the Visitation of the Sick"—and that whenever he officiated at a funeral service he was obliged to say that, in committing the material body to the earth, he was "looking for the general resurrection, when the earth and the sea shall give up their dead and the corruptible bodies of those who sleep in Christ shall be changed and made like unto his glorious body," he still insisted that he could interpret the words as he chose, regardless of their literal and original meaning, and that I also could do so.

So, too, in regard to the service for the baptism of infants, which expressly teaches the doctrine of baptismal regeneration, assuming that, through its sponsor, the infant, who has inherited original sin, renounces the devil and his works, and in the very act of baptism is regenerated and received by God for His own child and incorporated into His Holy Church. To that, as to every other objection which I raised, his answer substantially was, "You could interpret that to suit yourself." To which my final answer was that, while some persons might conscientiously do so, I surely could not.

Was he justified in his manner of treating the matter? And are the hundreds of clergymen who are similarly situated in the Episcopal, the Presbyterian, and certain other denominations? Have they a right, a moral right, to repeat creeds and make statements whose original, ordinary and obvious meaning they repudiate, using language which means one thing to their hearers and something else to themselves? Have they a right to assume that the creeds themselves have changed their meaning, although the words remain the same, or to treat their words as "weasel words," or to use them in a merely "Pickwickian" sense? What shall we say of such clergymen? Shall we say with one of Homer's heroes,

> "Who dares think one thing and another tell,
> My heart detests him as the gates of hell,"

or shall we be sufficiently charitable to make excuses for such people because of the predicament in which they unfortunately find themselves?

For my own part, I can more easily excuse a clergyman who so abuses the formulas of the church in which he was born and reared than one who voluntarily enters it and then treats them in the same way, under no such pressure of heredity and long-continued environment. For the former there is something to be said on the score of habit and economic equipment; while for the latter there are no such extenuating circumstances. Whatever he may gain by it in the way of worldly advantages is vastly more than counter-balanced by what he loses as to intellectual and moral consistency.

And while for the former class of clergymen there is something to be said in the way of palliation, nothing, I think, can fully justify them. Recognizing their difficulties, I think that they should say what they mean, and mean what they say, and bravely take the consequences. I think that, with Homer's hero, each of them should say, at least to himself, and to God,

> "What in my secret soul is understood,
> My tongue shall utter and my deeds make good,"

and then act in such a way as to throw all further responsibility on those who either agree or disagree with him. Let him tell his parishioners exactly what he believes and refuse to use formulas which mean what he does not believe, instead of paltering with them in a double sense. And let him also try to obtain from the ecclesiastical body to which he belongs such a

version of its formulas as will enable him honestly to subscribe to them. If he fails in that attempt, let him unite with some organization which will give him the desired liberty, or join with others who are like-minded in forming a new organization, like John Murray and his associates or the organizers of the present Reformed Episcopal Church. How else are the outgrown creeds to be changed, or their yoke ever to be lifted from the people who subscribe to them? If Dr. Fosdick was right and praiseworthy in refusing to subscribe to the Westminster Profession in order to be the pastor of a Presbyterian church, how can any Presbyterian pastor who agrees with him be justified in subscribing to it instead of protesting against it and attempting to get some relief from it?

"Truth! though the Heavens crush me for following her," said Carlyle; "no Falsehood though a whole celestial Lubberland were the price of apostasy."

Sympathizing with those "spirits in prison" to whom I have alluded, and wishing them the courage to break out of it, let us who belong to the Universalist Church rejoice that we have a Profession of Faith which says exactly what it means, and in repeating which we can unreservedly mean what we say.

Edwin C. Sweetser.

Philadelphia, Pa.

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THE CHURCH IN SOUTH WOODSTOCK

To the Editor of the Universalist Leader:

I have read with much interest the article by Mrs. Tarbell in the *Leader* of Nov. 28, about the village of South Woodstock, Vermont, and our church there. A further word should be said about the church. The Universalist State Convention of Vermont holds the deed to this property. I have known this church for the past twenty-three years, and in that time as well as the preceding years, the ministers have all been Universalist ministers. For twelve years my husband preached there. It has been the custom for the minister who preaches in Woodstock to preach also at the South Village. This church is the only church in the South Village. Only a little remnant of the old Universalist families remain, and people of many faiths live there and attend the church services and Sunday school. In this sense it is a "community church," and it should be. It is rather a unique opportunity for us Universalists to apply some of the fundamentals of our faith to community life in a rural region.

Mary Grace Canfield.

Woodstock, Vermont.

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APPROVAL OF EDITORIAL

To the Editor of the Universalist Leader:

I simply send—with no desire but with permission to print—my whole-hearted appreciation of your editorial on character-development as the ultimate end of life's inexorable experiences.

We need such counsel.

Fletcher Osgood.

Chelsea, Mass.

* *

MISUNDERSTANDS WHAT THE CONVENTION DID

To the Editor of the Universalist Leader:

May I ask you for the privilege of using the columns of your paper to protest against the adoption of the resolution recognizing the right of a member of the Universalist Church to refuse to serve his country on the grounds that he is a conscientious objector?

During the World War I was chairman of our county in the selling of Liberty bonds, and I had much to do with conscientious objectors, and I found them yellow.

If we had another war and I was called upon as before, and a conscientious objector should put up the claim, and he should point to me and say the Universalist Church that Mr. Binns belongs to believes as we do, I would be ashamed of my church.

If John Jones' son, a Universalist, was called to the colors and he put up the claim that he was a conscientious objector, and the matter was taken to the Universalist Church and they told him that he had the right to refuse his country's call, in my opinion they would both be traitors to the flag.

A Universalist has a right to think as he sees fit, but he has no right to refuse to support his country's call. And no Convention has a right, with a total vote of about 130 present, to bind the thousands of Universalists that are not present. They may say that we are not all bound, but I refer you to the address of Dr. John Murray Atwood, President of the Convention, on page 20 of the *Universalist Leader* of Oct. 31; it reads:

"The Universalist Convention includes in its fellowship all State Conventions and churches; nominally and theoretically, every one that joins the Universalist Church agrees to the authority of this Convention and obliges himself to support its work."

So you see that he who does not recognize the right of a conscientious objector to refuse his country's call has no place in the Universalist Church.

I love the Universalist Church, have been a member for fifty years, I love the doctrine it stands for. No other church gives the consolation, no other church teaches man to be a man because he will live to-morrow.

To-day I stand for my country before my church, and I would not support a church or creed so long as they recognized the right of any American to refuse his country's call. To be a Universalist in fact one must be a person of fair intelligence, and I believe that the Universalist Church is made up of intelligent men and women, and I do not believe that if the question was left to the church at large a resolution of that kind would be adopted

If I am wrong may we never sing again the song which in part says, "The land of the free and home of the brave." If I am right are there not others that will let the church know their position, that the Convention at the next meeting may reconsider it?

E. T. Binns.

Bryan, Ohio.

The position taken by this correspondent during the World War was the position that we took. So far from apologizing for it as some participants are doing, we are proud of it. Under similar circumstances we should do the same. Under other circumstances we might not.

In any future war a conscientious objector could not say that "the Universalist Church that Mr. Binns belongs to believes as we do." A man who was not a conscientious objector could not say "the Universalist church Mr. Binns belongs to believes as Mr. Binns does." The Universalist Church by its Syracuse resolution has put itself on record as affirming that every man ought to follow his conscience.

The resolution said specifically that our allegiance to Jesus was to be interpreted by all Universalists as their consciences may direct. That meant Mr. Binns' conscience as much as the conscience of the "objector."

No Protestant Christian body can take any other attitude.

We are grateful to Mr. Binns for giving us the opportunity to set this matter straight.

The Editor.

* *

FROM A THRIVING PARISH

To the Editor of the Universalist Leader:

The members of St. Paul's Parish of Clinton certainly extend to you their sincere thanks for your kind letter of greetings and good wishes.

We certainly had a wonderful annual meeting following so soon our most wonderful rededication Sunday of Nov. 8.

We found all departments of our church very much alive and looking forward toward another year of better things.

We surely are fortunate to have as our pastor the Rev. Almira Cheney, who is so full of enthusiasm and zeal.

The parish extends you a cordial invitation to visit us any time that you can.

Sylvia Edmiston.

Clinton, Ill.

NEW YORK Y. P. C. U. CONVENTION

Paul Allison

The convention of the New York State Y. P. C. U. was held at Auburn Nov. 27, 28 and 29.

A banquet was served by the King's Daughters and Sons Society of the Church in the church parlors at 6.30 Friday evening. "Bill" Crawford was toastmaster. Mayor Roy A. Weld welcomed the conventioners to the city, S. Edgar George, president of the board of trustees of the Universalist church of Auburn, opened the church to them and Leonard Gane, president of the local Union, gave them greeting. Gustave Ulrich, our state president, made a little speech. Miss Edna Bruner, Junior superintendent, told us a little of her work. We then went into the auditorium, where the Rev. William Wallace Rose of Rochester gave us a wonderful address.

Saturday morning we went through the Auburn State Prison, which proved to be a most interesting sight. We returned to the church about 10 o'clock and began our business session.

At 11 o'clock we had an address from our former president, the Rev. Helene Ulrich, now of Gorham, N. H. The award of the cup for the Efficiency Contest was given to Miss Helen Everette, the Newark, N. J., delegate.

Saturday afternoon the business session was continued. The state president, Gustave Ulrich, made his report. The address of the afternoon was given by Edna Bruner, who talked on "The Junior Union." We then heard the report of the Committee on Resolutions and Recommendations, and after some discussion all were accepted. The following officers were elected: President, Gustave Ulrich, Canton; vice-president, William Crawford, Brooklyn; secretary, Thelma Burtis, Middletown; treasurer, Chester Lewis, Canton; trustees, Paul Allison, Auburn, Helen Everette, Newark, N. J., and Douglass Petrie, Syracuse. The departmental superintendents appointed were: Legion of the Cross and Union at Large, Lyman Achenbach; Social, Douglass Petrie of Canton; Efficiency Contest, William Crawford, Brooklyn; Recreational, Helen Everette, Newark; Press, Paul Allison, Auburn; *Onward*, Cleon Waite, Watertown; Devotional and Missionary Education, Idalia C. Whitcomb, New York City; Juniors, Marian Marble, Bristol. The meeting was then open for receiving invitations for the next convention. Canton had "talked it up" so much beforehand that it had the whole floor. Next year we are going to see what kind of time "the college bunch" can give us.

We have increased our permanent fund $50.

We have increased our membership from 450 to 508, an increase of 368 from 1922.

Of the nineteen Unions in the state seventeen were officially represented at the Convention.

At 8 o'clock Saturday evening we all went to Murray Hall, the recreational hall of the church, and had our social gathering in the form of a dance.

Sunday morning we had a regular church service. The Rev. George Cross Baner of Akron, Ohio, addressed the convention on "Youth, the Church and Earth Life." He laid particular stress on the need for young people going into the ministry, and urged the boys and girls to enter the ministry in order to make the future church "one hundred per cent stronger than the church of to-day." He remarked that we didn't have to start at the beginning as our forefathers did, but that we had the opportunity to begin where our fathers stopped.

Immediately following the sermon Mr. Baner conducted a pledge to service in which the state officers for the coming year pledged themselves to serve the state faithfully during their term of office. The communion service was conducted by the Rev. A. E. Allison, pastor of the church, after the pledge to service.

At 2 o'clock Sunday afternoon, Prof. Edson R. Miles of St. Lawrence University gave a reading of Kennedy's "The Servant in the House." It was given in a splendid manner and proved one of the high lights of the convention. Professor Miles' reading closed the convention, although several delegates remained for the devotional meeting of the Auburn Union held at 6.30 Sunday evening.

State President Gustave Ulrich in a short talk declared that the convention was one of the most profitable in the history of the Union. He expressed thanks to the people of Auburn for their open-hearted hospitality and kindness, especially the members of the First Universalist Church.

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THE FLORIDA UNIVERSALIST STATE CONVENTION

A. Arnold Ross

Man is a dependent creature, his plans and projects depending for their success upon many factors over which he may not always have complete control. Thus our State Convention for this year was adversely affected by the cold rain which arrived at the date set for the gathering of our people. However, if this did detract from the number expected it did not depress our spirits nor prevent carrying out in full every detail of the gathering. Our speakers were present and the delegates present made the days of the Convention notable for the success of the things to which we turned our hands and our hearts.

Friday morning, Oct. 30, the opening session was held in the Universalist church of De Funiak Springs. The morning devotions were led by the pastor of the church, after which the Convention proper was called to order by the president, the Rev. A. A. Ross, and prayer was offered by the Rev. A. C. White of Pensacola. The Rev. J. F. McLeod, pastor of the local Methodist church, gave the address of welcome, which was filled with the spirit of Christian fellowship. It was fittingly responded to by the president of the Convention. The morning sermon was delivered by the Rev. A. C. White, of Pensacola.

The afternoon session was given to the appointment of committees and hearing reports from the churches and Sunday schools represented, also a very fine report from Mrs. A. C. White for the Ladies' Missionary Society of Florida, prepared by the secretary, Mrs. M. L. Bickford.

Friday evening Dr. F. B. Bishop delivered a sermon that thrilled his hearers, the subject being "The Heretic." In this connection, while writing of Dr. Bishop and for the sake of emphasizing the fact, during the business session of Saturday morning the Convention unanimously elected Dr. Bishop as Florida's State Superintendent.

Saturday morning the devotional services were conducted by Mrs. A. C. White. During the business hour several recommendations were presented, also certain resolutions were read, which after careful consideration were adopted and ordered spread upon the minutes of the Convention. Among them was one echoing the call to the Christian Church and people of America more sincerely and vigorously to support our Government in its effort to enforce the Volstead law. Another expressed the rising horror of the right-thinking people of the whole world over war and called upon the church to lend its mighty aid to bring about permanent peace. A recommendation presented voiced the gratitude of the Universalists of Florida over the reported purpose of the General Convention to put more ministers at work in our state.

Saturday afternoon the delegates listened to an inspiring report of the great Convention at Syracuse by Dr. Bishop. The committee on nominations reported the same board of officers for re-election and it was so acted upon. Saturday night the Rev. A. C. White delivered the occasional sermon, which was a splendid effort and listened to with close attention.

Sunday morning saw a full house which listened to one of Dr. Bishop's wonderful sermons. The Encampment I. O. O. F. in full regalia unannounced attended service. Before communion one candidate was received into the church. The night service was held in the Methodist church and our Orthodox friends had the opportuniy to hear from their own pulpit a great Universalist sermon by Dr. Bishop Take it all in all the Florida Universalist Convention for 1925 was a splendid success and an inspiring occasion.

Home and Children

UNTO US A SON IS GIVEN

Given, not lent,
And not withdrawn—once sent.
This infant of mankind, this One
Is still the little welcome Son.

New every year,
New-born and newly dear,
He comes with tidings and a song,
The ages long, the ages long.

Even as the cold
Keen winter grows not old,
As childhood is so fresh, foreseen,
And spring in the familiar green.

Sudden as sweet
Come the expected feet;
All joy is young, and new all art,
And he, too, whom we have by heart.

Alice Meynell.

* * *

CHRISTMAS DETECTIVES

Rose Brooks

"UNCLE BILLY! Coming a whole week before Christmas!" Three young Martins gave a joyous war whoop. Mrs. Martin looked as beaming as they sounded.

"It will be lovely—with Father way off in South America on coffee business," she said. "We'll have two Christmases—one with Uncle Billy, another with Father, whenever he gets back."

"Things hum when Uncle Billy comes," said Peter, pelting a snowball at a distant telephone pole with accurate aim. Mother, returning from errands, had met them, returning from school, at the gate.

"Never can guess what he'll do," contributed Betty.

"Can't have more fun than if you stick right at his heels," chuckled Jimsy, reminiscent of former visits.

"School's out the day before he gets here!" said Peter. And Mother, watching her three race for the cellar door, to drag out sleds and skiis, realized with deep content that her vacation problems were solved.

"To-day? We're off to town to-day," said Uncle Billy, at his first breakfast. "All of us? To be sure, if Mother can spare us." Uncle Billy and Mother exchanged understanding smiles. "Only six shopping days before Christmas, and the things I must get! Need you all to help me. Mother doesn't mind if we stuff things wholesale into the cellar when we get back? And may we commandeer the Beverly? Only for summer? Poof! Who minds the cold?"

"Shopping!" exulted Betty, hunting in the vestibule for overshoes.

"Can't be things for us, or he'd be s'prising us," said Peter, hunting his "baa-baa" in the depths of the coat closet.

"Can't be for us, or he wouldn't be taking us along," came the smothered voice of Jimsy, also in the coat closet, in pursuit of his earlap cap.

"I'll see you when I see you," said Mother, smiling at the excited group, finally bundled.

"Not for hours!" said Uncle Billy. "We don't know ourselves just all we'll do, but we'll be happy."

That was it. Uncle Billy was always happy. Whoever was with Uncle Billy was always happy, too, "And yet," mused Mother, watching the bundled figures settle themselves in the brown Beverly, "he never does anything that anybody mightn't do—if he thought of it! A whole day to finish my own Christmas planning!" And Mother sped upstairs as the Beverly sped townward.

"Here's a little notebook apiece, and a pencil apiece—your detective insignia," Uncle Billy had said as they climbed aboard the Beverly. "How use them? Don't know myself yet, but we'll find out. Christmas detectives are what we all are, and of course all good detectives must find their own clues."

"You passed the bridge! This bridge leads to the shopping part," said Peter, as the Beverly sped straight ahead instead of turning right to take the bridge.

"Next bridge for us," said Uncle Billy. "Takes us down to the crowded part—tenements—the next bridge, doesn't it? We have the whole day—let's drive around the crowded part a little while, before we go to the shops."

"We love it," exulted Betty, sniffing adventure.

"And we can't ever go, 'less there's a grown-up," said Jimsy. "And you see more things."

"Course you do. That's why we're bound there," and over the next bridge whizzed the Beverly, straight for the narrow, crooked, hilly streets.

Uncle Billy, about to turn left, put his foot on the brake and came to a sudden stop, at the uplifted hand of a uniformed Scout.

"Would you mind," said the boy, fingers at hat brim in courteous salute, "would you mind driving up the next street back, instead of this? This hill's the best coast in town, and the kids have to slide somewhere." His tone suggested an abyss of years between himself and "the kids," flying past on sleds.

"Here's where we get off," said Uncle Billy delightedly, backing the Beverly and parking it well out of the way. "Come on, detectives!" he whispered joyously. "No luck like having your clue run to meet you, instead of hunting for it!"

Speechless, but confident of adventure, the three Martins followed close at his heels, and found themselves at a standstill before the Scout on guard over the coast.

"Your own idea?" asked Uncle Billy as companionably as though he were an old friend. "Your own idea, giving the kids a chance to coast in safety?"

"We take turns, all the Scouts in my troop," said the boy simply. "Hi! You! Jack! Keep your runners in the ruts!"

"Different hours?"

"Different hours, and three different hills. Hi! You! Sally! Give him back his cap! Might as well make your 'good turn' give the kids their fun. Their mothers had a fit before—wouldn't let half of 'em coast before. Now they know we'll look out for 'em."

"Every day?"

"Just from three to five, school days. Mornings, couple of hours, now it's vacation. We can help each other out on our newspaper jobs, so we don't lose money by it."

"I see. Just to give the kids their fun."

"Well, we like to coast ourselves. Hi! You! Johnny! Next time, you let Tommy come down with you, or you'll go home! Tommy hasn't a sled," he explained to Uncle Billy, as though man to man. "Most of the kids share, but sometimes they're mean."

"Of course lots of them haven't sleds," mused Uncle Billy. "Do you know their names—some of them?"

"Know whose names? I know everybody 'round here. My troop all live in these five streets," with a sweep of his hand. "Go with you? Now?"

Then, after Uncle Billy's astounding plan was clear, "You wait! Just run these kids a minute, will you? And I'll phone Bob. He'll come."

That's how it happened that Uncle Billy had four at his heels, instead of three, when he walked into the biggest toy shop in town, the fourth being John Murray, Scout, of Troop 8.

"Sleds I'll send to Scout headquarters?" asked Uncle Billy, conferring with his capable aide. "You and the troop distribute them as you think best, only be sure a name goes with each. But not from anybody. What's the fun of getting a present if it isn't addressed to you? Wish I could send five times as many," he mourned, as he gave the order for twenty sleds. "Now we'll all go over in this corner, and you give us the names of about fifty children, boys and girls both, who mightn't have much for Christmas."

The three Martin detectives scribbled names and addresses fast and furiously in their notebooks.

"Gertie Perkins—she's six—and she wants a doll. Heard her talking 'bout it on the coast. Says she never had one. That makes fifty, doesn't it?"

"Fifty," Uncle Billy checked up. "You know more names, if we wanted them?"

"Course I know more," John smiled, and added shyly, "But I never knew anybody wanting any names, like this, before."

An orgy of shopping, John often passing judgment, when the others were in doubt.

"All these we'll pile in the Beverly," said Uncle Billy, viewing complacently the mountain of assembled dolls, fire engines, books, caps, mittens, games, woolen stockings—goodness knows what. "We want the fun of wrapping and addressing them at home. Mustn't forget paper and string, enough for a shop. Christmas eve, suppose we drive 'em all over to your headquarters? You said you and your troop wouldn't mind distributing them?"

"Mind!"

"It's all your fault! And your troop's!" accused Uncle Billy jovially. "Here we drive to town, vacant-minded, and first thing we see is a young Scout on his self-imposed job, and my detectives—Mercy! Where are those three?"

Deep in a whispered conference were the three. "Something brewing," Uncle Billy nodded in their direction, just as Betty turned and beckoned him.

"Uncle Billy," she stood on tiptoe to whisper in his ear, "Peter has two dollars, and so has Jimsy, and so have I. We were going to buy Christmas presents for each other, and Mother, and you, but John said he knew more names, even after all your fifty"—

"Think Mother'd mind if we gave the kids things, 'stead of her?" from Peter anxiously.

"We'd have to leave you out, too," said Jimsy.

"John!" summoned Uncle Billy. "We want a whole dozen more names!"

"Oh, Mums, did you ever have such fun?" said Peter, two evenings before Christmas, passing his wrapped bundle to Mother to tie.

"I feel the way I used to think Santa Claus did!" chuckled Jimsy, struggling to fold neat ends.

"Did you ever do this before?" Betty suddenly accused Uncle Billy.

As embarrassed as a boy caught in mischief was Uncle Billy. "Oh, well, when you're all alone," he began, lamely.

"But you're most always never in the same place two Christmases!" gasped Jimsy, astonishment freeing him from all bonds of grammar.

"Oh, well, doesn't matter, does it, where you are?" Uncle Billy was as inarticulate as Jimsy.

"How do you find out?" Mother asked, eyes shining at this spirit of Christmas made manifest, though all unconsciously to Uncle Billy himself.

"Oh, well, easy enough. Didn't have any trouble finding a clue this time, did we?" He turned to the three children for support. "Clue just fell into our hands before we even began to look."

"I think," said Mother, "that clue knew what it was about when it made its choice of hands to fall into!"

"And nobody knows, any place you are, who gives 'em things!" Jimsy again made himself clear in his own way.

"Suppose you didn't have any money," said Peter, the practical.

"What difference does that make?" Uncle Billy answered both questions at once. "That Scout didn't need any money, did he? Making a Christmas present to every youngster in his neighborhood, wasn't he? Just standing guard? He's the boy to give us clues"—

"I repeat," interrupted Mother, happily, "that clue made a wise choice of hands."

"Anyway," Betty summed up their Christmas joy, "anyway, we all know now how to be Christmas detectives, don't we?"

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THESE ARAB NAMES

They've a story going the rounds in London concerning a British tourist who journeyed from Cairo to the Pyramids.

Fired by romantic tales, he felt sure he had reached the land where crass Occidental life is unknown and nothing savoring of Western "civilization" would be allowed to disturb the Arabian Nights atmosphere.

When he reached the Pyramids and was hoisted to a camel by an exceedingly picturesque Arab, he quivered with delight. But he had a rude awakening.

"What's your camel's name?" he asked the Arab.

"Mary Pickford," was the answer.—*New York Morning Telegraph.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Reality in Worship

By Willard L. Sperry. The Macmillan Company. $2.50.

As the Woolworth Building towers above the average five and ten cent store, so Dean Sperry's book towers above the ruck of books on religion. Disclaiming mere practicality, it is highly practical because it goes deeper into the problem of religion and the problem of worship than any other book of our time, not even excepting Von Ogden Vogt's "Art and Religion." We urge every minister in the Universalist denomination to stop tinkering with his service of worship and to read Sperry's book. It will convince him of the silliness of any attempt to enrich a service of worship unless underlying that attempt is a fundamental conception of what a service of worship is supposed to do.

Because Sperry's book goes deep it is a pleasure to read it, and it consequently becomes an unpleasant duty to ask if it goes deep enough. One of the fundamental conceptions in the book is the idea of a kingdom of ends. Liberalism, says Sperry, has depicted "the glory of going on;" it has failed to consider the glory of stopping. In life there are experiences that are ends in themselves. They lead nowhere, they are means to nothing further. Of them one says they are, and nothing more. One does not use them; one enjoys them. Of what use is art, what use friendship? They are no use, for they are to be enjoyed. So with religion. As the shorter catechism has it, "The chief end of man is to glorify God and to enjoy Him forever."

On reading the chapter which we have clumsily paraphrased, you will exclaim, "How true!" You will admire Sperry for having penetrated beneath the depressing utilitarianism of our day. Perhaps your mind will meditate on those advertisements that urge familiarity with art as a means to popularity and business success, and you will hate them for their blind distortion of the truth. And if you insist on bringing Sperry to the bar of pragmatism, you will find that he can defend himself without for a moment surrendering his position. That chapter on the kingdom of ends gives the lie to the current heresy which insists that everything must have its use, and it flings in the face of the utilitarians the unanswerable question, "Use for what?"

We feel as much as any one could the soundness of Sperry's attitude, and we laud him for his valiant protest. His sensitive spirit could not but rebel against the unseeing narrowness of modern utilitarianism. Yet has he not recorded his natural reaction and his splendid defiance before following his position to its logical conclusion? The reviewer recalls Professor Dewey's "Experience and Nature," with its chapters on ends and means. Why is an end an end? Are there not all shades and varieties of ends in themselves, good and bad, pleasant and unpleasant, significant and trivial? And because ends are uncertain and dependent on the right employment of means, are not the means therefore important? By what principle distinguish among ends? Can a given experience be both an end in itself and a means to another end? These and a host of other questions raised by Dewey's chapters come to mind. They suggest that Dean Sperry would do well to reconsider his treatment of ends, to carry it beyond a natural protest into the realm of studied conclusion.

The moral Sperry draws from his chapter on the kingdom of ends is that religion is an end in itself and that worship is also an end in itself. We are willing to accept both these statements as true so far as they go, but it seems to us that they fall short because the Dean fails to examine with thoroughness the whole conception of ends. The question is, as Dewey recognizes, a question for psychology in the broader usage of the term. Dean Sperry bases his conclusions on a reaction to current standards and not on empirical investigation. When it comes to the actual question of worship, however, he shows himself, to use Lake's term, a true experimentalist. His account of what worship should aim to do is sound because it is a generalization founded on the case method. We shall not describe his conclusions on worship, partly because we could not do them justice, partly because we want to do everything possible to make people read the book for themselves. To us, however, they appear to be as true as they are revolutionary.

On one point, nevertheless, we wish to dwell. Dean Sperry insists that worship should be objective, and he supports his contention by an appeal to art and literature, which is sound enough inasmuch as he has convinced us that the affinity of religion is with art rather than with sociology, but it seems to us that he allows the analogy to lead him astray. We have read much of late concerning the negro spirituals and their setting in the negro's service of worship. This service is purely subjective, even as are the spirituals, and yet the Dean presumably would not deny the authenticity either of the negro's religion or of his service of worship. Here again, or so we judge, Dean Sperry has been led astray from the clear path of observation, this time by over-concern with esthetic theory.

We have sacrificed the opportunity to survey the contents of "Reality in Worship" in order to dwell on certain of its faults and certain of its virtues. Though it would have been pleasant to speak at length of the many interesting questions Sperry raises, the reader will find them for himself if he reads the book, and that is what we desire more than anything else. In our criticism, which because of the self-evident superiority of the book seems even to ourselves to be little short of caviling, and in our commendation, we have tried to emphasize one fact: the study of religion and of worship is most fruitful when it is from the side of human nature. Because Sperry usually makes that approach his book is invaluable pioneering; because sometimes he deviates his book falls short of its high promise. But read it for yourselves! Forget anything we have said but don't forget to read the book. Solemnly we declare that any minister who neglects it is disloyal to his church and to his calling.

* *

Uncommon Americans

By Don Seitz. Bobbs-Merrill Company. $3.00.

It appears to us that the type of biography which Mr. Seitz has written differs both from the stereotyped lives of great men and from the modern character researches made popular by Gamaliel Bradford and Lytton Strachey. This is journalistic biography, if we may coin the phrase. It seizes upon the interesting events in a man's life, omitting or hastily reviewing the less sensational details. Assuredly Mr. Seitz does not allow himself the leisure to probe men's souls, and yet there is no fulsome eulogy, no knee-bending hero worship. The book is a first-class job of reporting, displaying a sense of news values and a clear, rapid style. Literary distinction it lacks, but it compensates for the lack by being interesting. It is, in brief, an interesting book on the interesting events in the lives of interesting men and women.

Mr. Seitz has made a heterogeneous collection. These men and women "who broke the rules" are prophets, reformers, artists, cranks, soldiers, travelers. The polished Whistler rubs elbows with backwoods heroes such as Ethan Allen and Davy Crockett. Joseph Smith and Brigham Young share with Mary Baker Eddy the honor of having founded churches. Timothy Dexter and George Francis Train appear as fantastic cranks who none the less amassed huge fortunes. Hinton Helper and Henry George speak for pioneering economics, Red Jacket and Tecumseh for the Indians, Edwin Forrest for the stage, and Susan B. Anthony for women's rights. Twenty-two of them there are in all, unconventional men and women who won both honor and opprobrium.

(*Continued on page* 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The 35,000 children now under the care of the Near East Relief form a bowl into which 27,825,000 meals must be poured within the year. An even larger number of additional orphans, half-orphans and destitute children in broken families and refugee camps should be fed. Large numbers of these will die this coming winter when the temperature descends below the zero mark if additional relief is not forthcoming.

You have saved them thus far.

Shall they have food in their bowl tomorrow?

Measure your gift to them by the Golden Rule.

* *

THE THIRD FLOOR BACK

What an illustration for a teacher of adolescent boys! When three young men were convicted in Cambridge of a brutal murder, some of their relatives fainted and others wailed and shrieked. The judge said to the jury, "The pity is that such men do not think of the agony of their relatives before they commit the crimes rather than afterward." If we could have more forethought, how much remorse might be saved!

. . . .

The Church of the Redemption is one of the most beautiful and dignified, not only in the Universalist denomination, but in any denomination, not only in Boston, but in the whole of America. Every day it receives the enthusiastic commendation of artists and architects visiting it from all parts of the United States and from abroad. It is a joy to know that in the work of the rejuvenated parish, religious education is not to be neglected. A church school of fifty members has been organized, with a gifted and experienced superintendent and an adequate staff of officers and corps of teachers. The assembly will be in Ballou Hall, recently dedicated, and the class sessions will be in separate rooms of which thirteen are available. Especially promising is the work with students, great numbers of whom live in the immediate neighborhood.

. . . .

The other day I had the honor of walking down the street with Dr. George A. Gordon, the veteran pastor of the New Old South Church. As Dr. Cadman only the Sunday before had told his radio audience that Dr. Gordon was the greatest preacher in America, I certainly felt myself in good company, and moreover I was eager to know what words of wisdom would drop from his lips. I was quite satisfied. He turned to me suddenly and said, "You are in church school work, are you not?" I proudly assented. "Well, I want to tell you that it's the most important work in the church, or in the whole world for that matter." I said, "There are some of us, Dr. Gordon, who think that a child's character is pretty thoroughly determined during his junior years." "It's true," he exclaimed; "I know it's true!" To my fellow-workers, I gladly pass on these reassuring words from a man pre-eminent for goodness and wisdom. Let us press on in "the most important work in the world."

The Sojourner.

* *

WALTHAM MEANS TO BE READY

The parish paper from Waltham, Mass., tells us their school is already earning money to send delegates to Religious Training Camps next summer. That is the way to do it. An early beginning assures success. This policy of sending every year young people to receive the inspiration of the summer conferences means a trained leadership in the future.

The W. N. M. A.

The address of the W. N. M. A. is 176 Newbury Street, Boston, Mass.

HOW WOULD YOU HAVE ANSWERED?

One of the most interesting classes held during the Women's Foreign Missionary Conference at Northfield last summer was a Forum Class conducted by Mr. Edward C. Carter of the Y. M. C. A., leader for special students' work for internationalism.

His general subject was "International Problems and the Christian Way of Life." During the class one afternoon a "Social Distance Test" was given to those present. On slips of paper handed to each student were listed the following racial groups: Armenians, Canadians, Chinese, Czecho-Slovaks, Filipinos, French, Germans, Hindus, Italians, Japanese, Jews, Koreans, Mexicans, Mulattos, Negroes, Russians, Turks. We were asked to give our first-feeling reactions on these questions as applied to each of these groups:

1. Would you willingly admit as visitors only to your country?
2. Would you willingly admit to citizenship in your country?
3. Would you willingly admit to your church as full members?
4. Would you willingly admit to employment in your bank as cashier?
5. Would you willingly admit to your street as neighbors?
6. Would you willingly admit to your club as personal chums?
7. Would you willingly admit to close kinship by marriage?

It should be borne in mind, in judging the results of the answers, that only a very few minutes were given in which to record opinions, and that the whole idea of the test was to get first reactions only as to these racial groups "as a class, and not the best you have known, nor the worst members," as the test put it.* We were asked not to answer if we knew nothing of a particular race. Only the approximate results of questions receiving more than 100 affirmative answers follow, taken from the complete tabulation sent by Mr. Carter.

To question 2, Armenians, Canadians, Chinese, Czecho-Slovaks, French, Germans, Italians, Japanese, Jews and Negroes received more than 100 votes. To question 3, the same racial groups with the addition of the Hindus and not including the Negroes received these votes; to question 4 the Canadians only can be listed; to question 5, the Canadians and French, to questions 6 and 7, the Canadians only.

It is altogether true that this perhaps is not an entirely fair test, as in many instances, with time to consider the questions thoroughly, different opinions would be formed; but it is interesting, nevertheless, to get the reaction of a group of 160 women who were vitally concerned with the problem of internationalism.

Go over these questions and decide what your own answers would have been if the test had come to you. If any one is interested in the actual tabulated results write to Headquarters, 176 Newbury St. Mr. Carter recently sent actual results of the test in accordance with request left with him this summer that a summary be sent when completed.

*The answers are based on 160 papers.

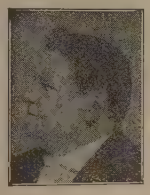
Among Our Churches

Southwest Letter

The recent conference of Religious Liberals held in Kansas City has proved a source of inspiration to our people throughout this region. It was the fourth and the most significant meeting of the Federation. The able presentation of the topics on the program by men of outstanding ability, and the earnest discussions which followed the addresses, have tended to clear the atmosphere, to create a unity of spirit, a deepening of purpose to make our various bodies contribute in a worthwhile way to the intellectual emancipation of men from the superstition, fear and bigotry which in these days of fundamentalism-gone-mad seriously menace the freedom and the progress of the American people. We confidently predict that at our next meeting every liberal parish or congregation in this region will be represented. It behooves us to be united and alert when the enemies of truth and freedom are organizing to bring about religious legislation throughout the entire sisterhood of states. It is a long cry back to the union of church and state, but that is just what this fundamentalist activity signifies. * * All the churches of Archie, Missouri, united in an Armistice Day service on Wednesday evening, Nov. 11. The meeting was held in the Methodist church, and Rev. B. B. Tout, pastor of the Universalist church, was the speaker. The house was packed. * * The Ladies' Social Circle of Junction City, Kansas, recently held two successful sales, and on Dec. 8 the annual bazar. This society under the leadership of Mrs. O. Van Osdol has been very active, contributing in large measure to the social life as well as to the finances of the church. Evening services were resumed the first Sunday in October. A chorus choir of members of the Y. P. C. U. furnishes the music. The Union gave a theatrical entertainment, the second week of December. The Sunday school is preparing a program to be rendered Christmas eve. In connection with the sermon the morning of Christmas Sunday the choir will render a special musical program. * * The Hutchinson, Kansas, people, including the pastor and his wife, are very happy over the arrival of the youngest member of the parish. She is Miss Elizabeth Flora, born to Rev. and Mrs. Harry E. Nelson, Nov. 16. Upon her return home from the hospital the women of the church visited Mrs. Nelson in a copious shower of beautiful and useful articles of apparel, etc., for the little daughter. The Sunday school is making fine progress with Mr. L. L. Shirk, the new superintendent, for, though it sounds paradoxical, he is not a shirk at all, but an enthusiastic and untiring worker. The boys' primary class has increased in numbers 100 per cent since vacation. The furnace has been fitted with a gas burner. Another valuable and convenient improvement is an outside front entrance to the basement and social rooms. The Unity Club, a society of young women which has recently been reorganized, has been very active. It has carpeted the minister's study and furnished it with a gas burner, And it has replaced the old heater in the Sunday school room with a new one. It held a sale which netted $45. Among the fine ministrations of this group of young women was to visit Mrs. Nelson's home in her absence and install about everything which should find a place in a well-ordered kitchen. On Nov 29 the seventh anniversary of the dedication of the church edifice was observed in special services, after which a dinner was served to those in attendance. The heads of departments spoke briefly: Mrs. Amelia Routledge for the Women's Society, Mrs. Rose Shirk for the Unity Club, Mr. Shirk for the Sunday school, and Mr. Harry Graber for the board of trustees. Judge Seward Baker, who was pastor at the time and to whose ability and untiring efforts the building of the church was due, retold the story of that movement and of the dedicatory services. The Superintendent spoke on the relation of the church to the State and General Conventions. Special music was provided by Mrs. Lola Graber Mustrain, the soloist and musical director, to whose splendid service the church is greatly indebted. The Hutchinson church has gone steadily forward since the present pastorate began. People and pastor are bound together by ties of esteem which grow constantly stronger. We shall report still better things regarding their work in the near future.

James Houghton.

Vermont and Quebec Letter



A Convention Parsonage.—The Universalist Convention of Vermont and Province of Quebec, in accordance with the vote of the 1924 Convention, has purchased a parsonage for the use of the Superintendent. The house is in Morrisville, where the Superintendent has so long made his headquarters and where it seemed best for him to remain for the present in justice to his family. The new parsonage is an eight-room story and a half house with ample garage room. It is on the corner of the main street and the principal residential street of the town. It is admirably adapted to the Superintendent's use, giving him not only an adequate office but ample storage room for the records and relics which are of historical value and which are rapidly accumulating, promising in time to make a valuable historical collection. To the purchase of this building the Convention devoted the Pratt Fund, which was left with this purpose in mind, and will handle the balance necessary as funds are received which are available for this purpose. * * **Jacksonville.**—It is with a good deal of pleasure that we announce the settlement of Rev. George F. Morton as resident pastor at Jacksonville. This parish has about the proudest record of any that we know. We have been acquainted with it for more than twenty years and during that time it has seldom failed to maintain its service although it has seldom had a pastor. It has found leaders who could carry on a Sunday school and a Y. P. C. U. if it could not have a minister. It developed Clifford Stetson, and when Clifford Stetson grew up, he helped to develop Jacksonville, and, though in Japan, Stetson and his wife still exert a wonderful influence upon the parish. Our church serves the whole community. One of the earnest leaders is a Methodist. Among the strong workers are the teachers of the local schools, a young principal and three or four girls who have the spirit of community helpfulness which many of our teachers develop. Mr. Morton has at once taken his place as spiritual and recreational leader of the community. He has an orchestra in his Sunday school and Y. P. C. U. He is active in the Grange. He is aiding in the reorganization of the local band. He is very happy in his work and so are his people. * * **Rutland.**—The reports from St. Paul's Church are decidedly encouraging. Rev. and Mrs. A. S. Yantis took charge of the parish on Nov. 1 and found a hearty response to their efforts. The attendance has been larger than for many years and has been steadily increasing. The Men's Club is functioning in splendid fashion. John Spargo was the speaker last month and Judge Weeks of Middlebury will come this month. The young people, who have been inactive for a while, are called together for service. The every member canvass resulted not only in the parish meeting its new responsibilities but in going considerably beyond what even the most optimistic expected. It is a very hopeful situation. * * **Bellows Falls.**

Woodstock and Morrisville are seeking pastors. Bellows Falls and Woodstock have heard several available men and we suspect are about ready to make a decision. Both parishes are in need of leadership at the earliest possible date, and both realize the situation. In these two parishes we have adequate plants and fine constituencies, capable of doing splendid work under proper leadership. It may be that in both of them there is a tendency to lag a little when that leadership is not present. At Morrisville we have a little different proposition. There is no better parish and no better people anywhere. Located far north, in a somewhat isolated position, there seems to be a feeling among some of our men that this is a drawback and some seem chary of seeking the pastorate. It is simply another evidence of the disease of Bostonitis in our ministry, we suppose. But the man who does locate in Morrisville is to be envied above some who have parishes within commuting distance of the Hub of the Universe. * * **Nathan N. Post.**—Our parish at St. Albans has met with a great loss in the death of Judge Post. He was one of the charter members of the parish. He was chairman of the parish for many years, and if we are not mistaken served upon the board of trustees in one capacity or another for the entire history of the parish. He was a Christian gentleman and a loyal supporter of his faith. Intolerant of pretense, sometimes brusque of speech, keen of intellect, always standing four-square on the foundation of principle, his mere membership added strength to our organization, his activity made it a living power. * * **Robert Harvey Gay.**—The telegraphic announcement in the press of the death of Robert Harvey Gay, a New York attorney, means to old-time Universalists in Vermont the practical passing of the third generation of a family which held no unimportant part in the founding of our faith in this country. The Gays of Gaysville were founders of our church. It was this parish which started Dr. Forbes and, if we are not mistaken, Dr. Shinn upon their careers in the ministry. The parish was a direct offshoot of the parish at Barnard under the pastorate of Hosea Ballou. In the organization of the Green Mountain Association, in the founding of the academy at South Woodstock, in the later organization of the State Convention and in the establishment of Goddard Seminary, the name of Gay appears as among those active. And to-day the Universalist society at Gaysville is still able to conduct services in part because of the Gay Fund. Robert H. Gay, who has recently passed away, never lost his interest in the old town and the old church at Gaysville, and it seems fitting that his body should rest in the little country cemetery.

George F. Fortier.

Texas Letter

Fort Worth.—For a number of years it has been the dream of the Universalists of Texas to carry their work into the cities. A recent test in Fort Worth gives assurance of the early realization of that dream, in at least one of our cities. Our Hylton Convention in August sanctioned this new departure and authorized the president, Judge J. D. Barker, Secretary W. R. Rollins and Superintendent R. L. Brooks to proceed with plans for an early test in this city, Mr. C. W. Plumly, formerly of Ohio but now residing in Fort Worth, was selected to arrange for a place of meeting, and to look after advertising and other details of the undertaking. He was assisted in this by his wife, and it is due to their persistent and untiring efforts that the test was made possible. The meetings were held in the 17th District court room, which is centrally located, Nov. 27 to Dec. 1, the writer doing the preaching, except on Sunday morning when Judge Barker delivered a timely address on Liberal Christianity. Judge Barker has been and is most enthusiastic about the movement. Mr. Rollins attended both Sunday services and counseled with us for the good of the work. Attendance was not large, but sufficient to amply justify the effort and to prove the worth-whileness of continuing. Every service brought in new Universalists who had for the first time learned about the meetings. The Texas Hotel, the best in the city, permitted us to display free literature with appropriate notices in the lobby without charge. A tentative organization was effected with Mr. C. W. Plumly as moderator and Mr. E. B. Dunnam clerk. Monthly meetings will be maintained through the winter, and a lengthy well-advertised series of meetings held in the early summer. Mrs. Anna Kirker of Ohio, who is visiting in the state, attended and aided in the meetings. Mrs. Roberts of Galesburg, Ill., and her daughter, Mrs. Nulin of Fort Worth, both Universalists, also attended the meetings. * * **Ponta.**—Meetings were conducted by the writer in the new church at Ponta Nov. 13-15, where we had very good attendance and interest in spite of the removal of a number of good friends of the cause to other parts of the state. * * **Elgin.**—The Universalists of Elgin, having no church building, have arranged with the local Disciples or Christian people to use their church jointly with them. As a result their Sunday schools have been unionized and the pastors are giving half time each to the work. So far the work has been moving along smoothly, and we are praying that it may hold out. * * The Superintendent is working to carry out the orders of the State Convention and give all points in the state quarterly meetings.

R. L. Brooks.

Church News and Interests

PERSONALS

The address of Miss M. Agnes Hathaway, Field Secretary of the W. N. M. A., is at present 137 Gibson St., Canandaigua, N. Y.

Rev. George Wood of Kinston, N. C., writes that it was the Rotary Club, and not the Kiwanis, which recently made him an honorary member.

The address of Rev. Fred A. Line is now 320 East 15th St., Indianapolis, Ind.

Rev. John Sayles, D. D., of Mt. Vernon, N. Y., is reported confined to his bed again.

The *Boston Post* recently printed a picture of Rev. Samuel L. Titus, of Little Rock, Ark., ninety-three years old, saying he claims to be the oldest living telegrapher.

Mrs. F. Arnold Bradley, formerly Miss Betty Lee, secretary to the State Superintendent of Massachusetts, who has been seriously ill at her home in England, is now greatly improved in health. At present she is in London, but after Christmas will remove to her own home in Liverpool. Her address is 21 Hayden Park Road, Wimbledon, Surrey, England.

OUR HEADQUARTERS STAFF

Dr. Coons, Massachusetts Superintendent, preached in his former church in Haverhill on Dec. 13, while the minister, Rev. Norman D. Fletcher, was supplying the pulpit of the Church of the Divine Paternity in New York City.

Dr. George E. Huntley preached in Washington on Sunday, Dec. 13, and on his return journey stopped for important business in Philadelphia and New York.

Miss Mary Slaughter has completed eight days of special service in Saugus, Mass., much to the profit of church and church school. Upon her return from a month in Baltimore Rev. Hal T. Kearns wrote: "She did many things for our school in the way of methods, morale and efficiency. Our workers have increased enthusiasm and a new determination to make our school a better one."

California

Santa Paula.—Rev. Frank Lincoln Masseck, pastor. Mr. Masseck was invited to the Unitarian church at Santa Barbara, to participate with Dr. Carson, of the Unitarian church, and Dr. Davis of the Congregational church, in a discussion of the overtures looking to closer relation-

ships between these three denominations. It was a delightful and fraternal gathering.

District of Columbia

Washington.—Mrs. James W. Vallentyne, president of the W. N. M. A., visited Washington on Thursday, Nov. 19, at the completion of her Southern tour. The local Missionary Association gave her a reception at the residence of Dr. and Mrs. John van Schaick, Stoneleigh Court. Mrs. Vallentyne made a most interesting report of her trip to mission points in the South, speaking with great charm and simplicity and greatly delighting her hearers. She was entertained during her stay in Washington by Mrs. Donna P. Bonner, a former member of the Board of the W. N. M. A.

Illinois

Joliet.—Rev. Walter Henry Macpherson, L. H. D., pastor. Sunday, Nov. 29, was our annual Thanksgiving Home-Coming Sunday. The church school orchestra furnished special music. Dr. Macpherson preached to a good congregation on "Harvest Home." Over 100 attended our annual parish supper and business meeting Dec. 3. Special music was furnished by the choir and our Junior Girls Chorus. Good reports were given by Mr. John Anderson, business agent, Mrs. L. N. Weishaar, church treasurer, Miss Cecil Funk, primary superintendent, by representatives of the Ladies' Aid, Clara Barton Guild, Y. P. C. U., and church school, and Miss Helen Line, pastor's assistant. Dr. Macpherson gave a brief talk on the work of the past year and the possibilities and duties of the future. The annual bazar was held Saturday, Dec. 5, afternoon and evening. Bakery goods, fancy work, aprons, and white elephants were sold by members of the Ladies' Aid. The Y. P. C. U. had charge of the candy booth. The Guild had the Christmas tree and grab bag and the fortune teller. From 5 to 7 something over 225 people were served at the chicken-pie supper. Later "The Tale of Poky-Hunt-Us," a "Mellow Drama," was presented by the Three Arts Circle of the Ladies' Aid. This same circle recently gave a very beautiful and successful old-fashioned concert. Plans for the Christmas season are forming rapidly—"The Logos" pageant presentation, special Christmas Sunday church service, Y. P. C. U. Christmas Candlelight service, Primary, Y. P. C. U., and Junior Girls' Christmas parties, Christmas eve chimes concert, and celebration of the pastor's fourteenth anniversary Dec. 27.

Chicago, North Shore.—On Thursday evening, Dec. 3, the monthly dinner of the Men's Club was held at the Rogers Park Hotel, the speaker of the evening being Mr. Julius Reynolds Kline. Mr. Kline gave a very practical and forceful talk on the general subject of "The Church and Crime." If the ideals held up to us in his remarks could be generally lived up to about 99 per cent of the miseries of this world could be eliminated. That Mr. Kline's remarks were heartily approved by all present was evidenced by the frequent vigorous applause. After the speech a few business matters were taken up, and it was decided to have the January dinner at the Great Northern Hotel on Jan. 7. The office of secretary-treasurer was split up, Mr. Clark continuing as treasurer and Mr. Gorton being elected secretary. It was also decided to elect a vice-president, and Mr. Sidney Greenberger was unanimously elected to fill that office. Pledges were taken before adjourning for forty-two plates for the next dinner

Litchfield.—The Sunday school under the leadership of Mrs. C. O. Richards is preparing a program to be given Christmas eve. The offering taken at that time will be for the Near East Relief. This has been the custom of the Sunday school for several years. Our Sunday school was the first in the city to send a contribution for the Near East sufferers. We will have Rev. Almira Cheney of Clinton, Ill., the first Sunday in January, who will, we hope, occupy our pulpit bi-monthly. While the movement has been discouraging in many respects, we have had a good spirit in the Sunday school, which gives hope for much larger things in the near future. The *Leader* goes into the home of every officer and teacher of the church and Sunday school.

Indiana

Manchester.—For the past thirteen years the Manchester Universalist church has observed Thanksgiving in some form or other, and of recent years a home-coming spirit has been interwoven with the preaching services so that the day and evening are quite complete with festivities. Rev. Fred A. Line of Indianapolis, accompanied by three members of his church, motored here Thursday morning to conduct the services. His Thanksgiving sermon was greatly appreciated by all and many things were forcibly and vividly brought to us for which one should be thankful. The "Live Wire" Sunday school class and the choir furnished the music. Rev. William Wood of the local Methodist Episcopal church assisted in the services. The morning collection amounted to $42.64. Dinner was served in the I. O. O. F. Hall, after which a short business meeting of the church was held and a roll call of members. A call for the various permanent funds of the church was made and in a few minutes $128.45 was paid over in cash. The Ladies' Aid held a social and bazar in the evening which brought all to the close of a thankful 1925 Thanksgiving.

Maine

Biddeford.—Rev. Sidney J. Willis, pastor. The Men's Club has been revived and several meetings held with about thirty in attendance. In November they served a public supper to 165 people. On Dec. 1 the Daughters of Ruth held their annual Christmas sale, which in spite of the closed factories and general business depression netted an unusualy large sum. A red and green contest is being conducted in the Sunday school under the direction of the new superintendent, Mr. King Woodman, resulting in an enlarged enrollment. Church attendance this fall is the largest for several years. Pastor and people are very happy in their relationship, which speaks most encouragingly for the future of this splendid people and parish.

Massachusetts

Lawrence.—Rev. C. G. Robbins, pastor. Everything goes well in this splendid parish. The pastor is rounding out eighteen years with the close of this month. During that time he has seen the number of families increase from eighty-one to 330, and the church membership from 152 to over 425. No friction has been in evidence in any department during all these years. No church in our city stands higher in public regard. During the summer vacation the auditorium was refinished at a cost of $1,800, with money enough in the treasury to pay for it. The first payment of $1,520 on the Five Year Program was paid early in the year. In October the State Y. P. C. U. Convention was entertained, as was also the Merrimac Valley Conference of Universalist Churches. The Florentia Club, an organization of young women with 125 members, held a rummage sale this fall which netted $550, and a little later an afternoon tea and sale brought in $450 more. Mrs. Willie Glendinning is the efficient president of this club. The Mission Circle made $75 at a recent food sale. The Men's Club furnished an old-fashioned fish chowder on Tuesday evening, Dec. 8. The pastor is holding a series of six vesper services, one each month from October to March, at 4 o'clock, on the last Sunday of the month. These vespers have been held for the past seventeen years and always with a large attendance. At first ours was the only church holding such services. Now several of the churches are having vespers at the same hour, yet the number attending ours continues large. An aged couple in our church recently passed away, making the society the residuary legatee. It is expected that several thousand dollars will come to the parish. Our losses during the past two years have been very large, owing to death taking many of our most earnest and generous workers. Nevertheless, the work goes on with undiminished vigor, and our people respond as need requires. Fortunate the minister who can serve such a people.

Chelsea.—Rev. Barron F. McIntire, pastor. Our annual parish fair was held Dec. 3 and 4. This year it took the form of a "Bazar of the Nations." The vestry was decorated with flags and bunting, and

each of the eight booths represented a well known nation. In spite of the tropical downpour which continued during both days and evening, affecting a little the attendance, the net proceeds exceed last year, being about $700. A pleasing incident of the fair, to the minister's family, was the presentation of a beautiful parlor lamp to the minister's wife, a gift from the ladies of the parish. Mrs. Frank Endicott made the graceful presentation. The annual financial canvass of the parish is the next thing on the docket, coming in December, and if the fair is an omen, we expect to do better than the last year.

Weymouth, First—Rev. J. L. Dowson, pastor. The first Sunday in every month the Sunday school teachers and pupils attend church service, and the class having the highest percentage present is awarded the banner. By this method it is hoped to get the young people into the church-going habit, which their fathers seem to have lost. The Men's Club is active, chiefly in eating banquets and in being entertained. Their next meeting will be on the 22d when the pastor's friend, Andrea Visocchi, the noted accordionist, will be the main attraction. The Ladies' Social Circle, the Martha of the parish, is always busy, and held its annual bazar on the 17th and 18th, with special features to attract the crowd. The Mission Circle holds regular meetings at the homes of the members, with fairly good attendance and interesting programs. The Dramatic Society continues to score notable successes. They have presented "It Happened in June" twice at the Gem Theater, and once at South Weymouth Opera House, and are now seeking more worlds to conquer. There are still a few vacant seats at the Sunday morning service, sometimes more and sometimes less, depending on the weather, and other things. Three Tufts theologues—Rice, Dowson and Thorburn—have each had a go lately at the congregation, without any apparent damage on either side. The pastor publishes a sermonette every week in the local *Gazette*, a powerful production (the *Gazette*), and now waits the stampede in his direction.

Gloucester.—Rev. John Clarence Lee, D. D., pastor. The annual parish meeting was large and enthusiastic. Jeremiah Foster was chosen moderator. B. Kittredge Stacey, the chairman of the Parish Committee, presented the annual report, the other members of the board being Edward S. Griffin, Charles D. Brown, Mrs. C. Parkhurst and Mrs. William A. Procter, all of whom have rendered faithful service and accomplished splendid results. The chairman has been indefatigable in his attention to every detail for the benefit of the church. A special report of valuable information as to the invested funds was given by J. Hollis Griffin. The report of the treasurer, J. M. MacDonald, showed that all bills had been paid and a balance is on hand. Needed repairs have been made on the church and parsonage. The church is entirely free of debt, since all of the encumbrances have been paid off during the present pastorate. Brant M. Dexter was elected a member of the Parish Committee, Charles M. Clark secretary, and Miss Caroline Lufkin registrar. A vote of thanks was given to the retiring officers, Clifford D. Corliss and Edward S. Griffin. The pastor gave his annual report, showing fourteen weddings, twenty-four funerals, twenty-two christenings, and 790 pastoral calls. Thirty-one new church members were received, making 157 in this pastorate, and a total present membership of 336. The meeting closed with the exchange of hearty congratulations over a most prosperous and enjoyable year for this, the Mother Church of Universalism in America. The Ladies' Society has held its pre-Christmas fair, which was this year named the "Syrian Bazar," and drew a crowd of willing patrons for the many attractive articles offered. A table of genuine Syrian sweetmeats was in charge of Mrs. John Clarence Lee. Two one-act plays were given under the direction of Mrs. H. Fletcher Burnham. A fascinating Baby Show brought the little ones and their mothers, five prizes being awarded. The Sunday school gave a playtime for the children. During the year the Ladies' Society has earned and contributed to the church the remarkable sum of $2,000. All the circles have worked earnestly. At the annual meeting of the Ladies' Society, the president, Mrs. C. Parkhurst, was presented with a gold piece and the thanks of the society, as an expression of their appreciation of her devoted, efficient and charming leadership.

New Hampshire

Winchester.—A reception was given Rev. E. R. Walker and his mother, Mrs. Elizabeth Walker, Monday evening, Dec. 7, which was attended by many town people as well as parish members. It is with keen regret that we part with the Walkers, but a united parish is ready to meet a new pastor and trust some one will come and take up the work at once.

* *

THE DOROTHY MEMORIAL

One of the most valuable additions to the equipment for religious education and for social activities which has recently been made anywhere in the denomination is the Dorothy Memorial Building in Bangor, Maine.

The project started about a year ago with the unexpected announcement to his congregation one Sunday morning by Dr. Ashley A. Smith, of his gift of $10,000 for a parish house to be built in memory of his daughter, Mrs. Dorothy Smith Deane.

There was generous response to this challenge on the part of the parish, and a total of about $30,000, incuding the pastor's gift, was raised. Work was begun as soon as plans could be drawn, and the building was completed, except for a few minor details, in time for dedication during the session of the State Convention late in September. The total cost of building and furnishings was about $55,000.

The Bangor church stands on a hillside, looking toward the business center of the city. The Dorothy Memorial stands in the rear of the church, on the higher ground, so that the main floor, which is given over to a most attractive and commodious assembly hall, is only a few steps up from the main entrance to the new building, and on the same level with the auditorium of the church. About two hundred and fifty people can be comfortably seated in this room. The stage is well planned for tho

concert and dramatic work, with dressing rooms on each side, and a rear stairway which makes the use of the entire lower floor possible. The assembly hall connects through a hallway with the church auditorium.

The lower floor is entirely given over to class and department rooms for the church school. The slope of the land in two directions gives full daylight everywhere except in a store-room and the long hall leading to the vestry under the church auditorium. The most attractive and sunny room is that given to the beginners' department. There are four alcoves on one side where the classes meet after the department's opening service of worship. There are eight other class rooms on this floor.

All of this is in addition to the equipment in the older building, which includes an unusually large Sunday school room, with a Sunday school secretary's office, a large parlor, which has been newly and tastefully furnished, coat rooms, and, in the basement, a good-sized dining-room and kitchen.

This gives the Bangor church one of the best "plants" for modern church work to be found anywhere in the state of Maine. It was used by the State Council of Religious Education (formerly the State Sunday School Association) for its

interdenominational convention in October. It will be used by the parish and all its many organizations more and more as its usableness becomes more apparent, and as the parish realizes the larger opportunity for service to the community which this addition to its property presents.

The spirit which prompted the initial gift, which has made the building a reality, and which animates those who use it, is expressed in the sentences of dedication, which were pronounced by the State Superintendent of Churches, as follows:

To the glory of God and the service of man,

We dedicate this building.

In loving memory of Dorothy Smith Deane, friend of and worker with the boys and girls, co-worker with the young men and young women, sometime president of the Young People's Christian Union of the State of Maine, Christian young woman of grace and charm, sweet of voice and pure in heart, whom we have loved, and lost for a little while,

We dedicate this building.

For the religious education of boys and girls, for the training in Christian service of young men and young women, for the gathering together in social fellowship of young and old,

We dedicate this building.

For the building of a Christian community, a Christian state, a Christian nation, a Christian world,

We dedicate this building.

So to the glory of God, in memory of Dorothy, for the building of the Kingdom of God into the bodies and minds, the hearts and souls, of all, in the name and in the spirit of Jesus Christ,

We dedicate this building.

* *

CENTENNIAL AT TAUNTON

"The first hundred years are the hardest," is the slogan placed at the head of the program of the exercises celebrating the one hundredth anniversary of the First Universalist Church of Taunton.

On Sunday, Dec. 6, commemorative exercises were held in the church both morning and evening. Rev. Cornelius Greenway, who is making an auspicious start as pastor, preached at the morning service on "Ladders." Rev. Leroy W. Coons, D. D., State Superintendent of Massachusetts, Rev. Charles A. Haney of North Attleboro and Dr. John van Schaick, Jr., spoke in the evening. Rev. L. L. Lewis of Melrose, a former pastor, offered prayer. Mr. Greenway conducted the service. Both choir and congregation sang well. There was a good attendance. Dr. Coons brought the greetings of the Universalists of Massachusetts, speaking effectively as always. Mr. Haney captured everybody with an address upon "Three Words for the Next Hundred Years," which was clear and eloquent.

The venerable John Murray was one of the preachers who visited Taunton in early days. Between 1825 and 1830 Mr. Carrique of Attleboro, Mr. Pickering, Father Hosea Ballou and Thomas Whittemore preached in the town hall.

Since that time the settled pastors have been: J. B. Dods, William Fishbough, W. R. G. Mellen, G. W. Quinby (who preached the twenty-fifth anniversary sermon), J. S. Brown, Jas. E. Bruce, U. M. Fiske, Chas. W. Mellen, E. L. Conger, Russell P. Ambler, Alphaeus B. Hervey, Washington W. Hooper, Andrew J. Torsleff, A. Arnold Ross, Thomas E. Potterton, L. L. Lewis, Elbert W. Whitney, O. Whitman Eames, and Cornelius Greenway.

The church starts the second hundred years with confidence and courage. Dr. Coons and many members of the large congregation at the exercises spoke enthusiastically of the promising material coming into the ministry.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,961
Senoia, Georgia	2
Nsahua, N. H.	2
Total	1,965

* *

CHRISTENINGS

Previously reported, 745. South Weymouth, Mass., 6. Total, 751.

* *

FERRY BEACH IMPROVEMENT FUND

The Finance Committee of Ferry Beach is happy to announce that the first returns have come in from their campaign for contributions to the Improvement Fund of the Association.

Organizations in various churches have been asked to give some entertainment for the sake of this fund. Cambridge, Mass., First Church, responds at the head of the list, sending in $32 as its contribution.

Further reports will be made as more churches are listed.

* *

CHRISTMAS CHEER FOR POSTAL EMPLOYEES

Widespread approval has greeted the recent announcement of the Postmaster General that there will be no mail deliveries on Christmas Day.

Almost without exception the American public has agreed with the inherent justice of the ruling which gives to the army of postal employees some of the holiday privileges enjoyed by others, but so long denied them.

Of course the ruling applies only to the coming Christmas, being in the nature of an experiment, the success or failure of which will determine the procedure next year.

The Postmaster General was enabled to take the course he did as a result of the success of early mailing campaigns conducted in past years through the press and the "movies" and over the radio, which had the effect of moving the peak of holiday mailing back far enough to justify the experiment.

Officials of the Department who are watching the experiment closely have the utmost confidence that it will go through without hitch, and that Christmas Day of the future will be a day of rest for the postman and the postal clerk.

To accomplish this purpose, and it is believed a laudable one, the American public must mail holiday tokens and greetings in time for delivery at least before the close of business, Dec. 24.

If there is any appreciable mail left over for delivery on Dec. 26, it will militate against the chances of postal workers for a similar holiday in 1926.

* *

THE FIVE YEAR PROGRAM

Since the Syracuse Convention, three churches have been added to the Five Year Program Honor Roll, making a total of 144 churches. These three are the following: Woonsocket, R. I., Waterloo, Iowa, and Malden, Mass.

* *

NEW ALABAMA SUPERINTENDENT

The Alabama Universalist Convention at its last meeting authorized its Board of Trustees to take immediate steps to secure a State Superintendent, and these trustees, in accordance with the Constitution of the State Convention, have elected Rev. George A. Gay, Camp Hill, Ala., to this position. He is to devote part time to the work of the State Convention in addition to his work at Camp Hill.

* *

BOOK REVIEWS

(*Continued from page* 23)

To read the list and to check familiar names is to realize that one has much to learn about American history. And one could not do better than to learn it with Don Seitz. Whether he is relating the choicest Whistler anecdotes, the oratorical achievements of Red Jacket, or the sporting triumphs of Martin Scott, he makes his pages enjoyable even if not profound. Occasionally, in the case of men active in the last forty years, he enlivens his sketches with personal reminiscences, but he succeeds in making second-hand information seem quite as authentic and up-to-date as if we were reading it in the pages of Mr. Seitz's own *New York World*. We prophesy for such journalistic biography an enterprising future, unless perchance Mr. Seitz has included in this one volume all the Americans worth writing about.

* *

The Theory of Justice

By Rudolph Stammler. The Macmillan Company. $6.00.

Dr. Stammler, the author of this ponderous volume, is both a practical jurist and an able philosopher of the late Kantian

school. The modern trend of jurisprudence in this country tends to examine the law in the light of sociology. Stammler makes a more orthodox approach, *i. e.*, from the point of view of philosophy. Yet, as Mr. John H. C. Wu in his appendix points out, "the results attained by the Stammlerian philosophy of law and by the sociological school through diametrically opposite ways of approach" are substantially the same. To those familiar with the views of Dean Roscoe Pound, leading American exponent of the sociological school, the contrast in methods and the similarity in results constitute an absorbing problem. The volume is one of the modern legal philosophy series and represents an important contribution both to legal and to ethical thought.

Notices

ILLINOIS FELLOWSHIP COMMITTEE

The Illinois Fellowship Committee met at Chicago, Dec. 1, 1925, and elected Mr. Walter S. Holden, 112 W. Adams Street, chairman, and Rev. Walter Macpherson of Joliet secretary.

A letter of transfer was given to Rev. N. E. Spicer to Wisconsin Convention.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

License for one year granted to James F. Perkins, Jr.

S. Laurine Freeman's license extended one year.

Alice V. Jewel's license extended one year.

Rev. Frank Oliver Hall, D. D., transferred to New York.

Harry E. Adams, Secretary.

* *

WEEK DAY SERVICES AT KING'S CHAPEL

Preachers for December at the King's Chapel noon-day services will be as follows: Dec. 8-11, Rev. Lynn Harold Hough, D. D., Central Methodist Episcopal Church, Detroit; Dec. 15-18, Rev. Chas. W. Gilkey, D. D., Hyde Park Baptist Church, Chicago; Dec. 22, Rev. Boynton Merrill, Old South Church, Boston; Dec. 23, Rev. Percy T. Edrop, D. D., Emmanuel Church, Boston; Dec. 24, Rev. Palfrey Perkins, First Parish, Weston, Mass., at noon and a Candlelight Christmas Eve Service at 10 p. m.; Christmas Day service at 11 a. m.; Dec. 29-31, Rev. John van Schaick, D. D.; Dec. 31, Candlelight New Year's Eve Service.

* *

PULPIT BIBLE TO BE GIVEN AWAY

Mrs. George Gould of Cooperstown, N. Y., has a pulpit Bible which she would be glad to give to any church which could use it. Any one interested is asked to write to Rev. George C. Boorn, 23 Church St., Cooperstown, N. Y.

* *

THE NEW ENGLAND GET-TOGETHER

The annual Get-Together of the Young People's Christian Union of New England will be held this winter in our church at Concord, N. H., Jan. 1, 2 and 3. Registration will begin at 11 a. m. Friday, with assignment to rooms, and the program will start at 3 p. m. The big dance will be given Friday evening, and the banquet—one of the chief attractions of the meeting—will be served Saturday evening. The plan is to close the meeting with a communion service at the conclusion of the Sunday morning period of worship.

A worth-while program of addresses and conferences has been arranged. Among the leaders who will be heard from are Ellsworth Reamon, National President; Ruth Owens, National Devotional Superintendent; Mary Slaughter, National Superintendent of Recreation; Carl Olson, National Superintendent of the Legion of the Cross. Others prominent in Young People's work are also expected. The members of the Concord Union have been thinking about and planning for this event for months, and they are looking for a large attendance. Young people who plan to be present are asked to send in reservation notices at once to the Concord pastor, Rev. Harry F. Shook, Concord, N. H.

Obituary

Mrs. Amanda Rawson

The death of Mrs. Amanda H. Rawson occurred Friday morning, Dec. 4, at the home of her brother, Hon. George H. Hunt, in Old Town, Maine.

Mrs. Rawson was one of the oldest residents of Old Town, being at the time of her death just past her ninety-fourth birthday. She was the oldest daughter of the late Thomas and Lydia Hunt of Old Town.

Her early education was obtained in the public schools, Hampden Academy and at Westbrook Seminary. For a number of years she was a valuable teacher in her home city. Later she married Rev. Silas B. Rawson of Whitinsville, Mass., a successful Universalist minister.

In 1885, owing to failing health, she and her husband returned to Old Town, where she has made her home in her brother's family since.

At the time of the organization of the Universalist Church in Old Town he was among the charter members and she, with her husband, was among the devoted workers. Her deep interest in its welfare continued as long as health would allow. About twenty-five years ago, an accident happened which was the means of crippling her so she has been unable to take a step for the past twenty years.

Besides her brother and wife, Mr. and Mrs. George H. Hunt of Old Town, she leaves two nephews, Lawrence M. Hunt of Cleveland, Ohio, and Edward Hunt of Los Angeles, Calif., also three nieces, Mrs. Philip S. Bolton of Boston, Mass., Dr. Lulu Hunt-Peters of New York City, and Mrs. Anna Perkins of Los Angeles, Calif.

Rediscovered Countries

By Frank D. Adams, D. D. The Murray Press, Boston, Mass. Price $1.00.

At one place in this book the author writes: "Nothing is more stimulating than those friendly differences of opinion which encourage us to think, and, in thinking, to enlarge our horizon. The man who always agrees with you is a dull companion." Methodists who read this book will find nothing dull in it, and very largely for the reason that they will differ with the author so many times. But these very disagreements will stimulate thought. And, on the other hand, the many things with which they will agree are stated in such an original way and in such choice diction as to delight the reader.

The writer claims to have rediscovered ten things—the Bible, Jesus, Jesus' Method, God, Hell, Forgiveness, Atonement, Ancient Concepts, Heaven, Eternity.—*Baltimore Southern Methodist.*

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Crackling

Department store Santa Clauses, listening all day to the wants of the little folks, rich and poor, who whisper into their ready ears, are well accustomed to the justifiable fraud of making free and easy promises.

There was reason, then, for the rashness of Bill Blank, subbing for St. Nick in a Washington Street establishment.

A youthful miss, as Bill would phrase it, "about as big as a pint of cider," pulled Bill's fur-turbaned head to within two feet of the floor.

"Santa, dear, you 'member me?" she pleaded.

"Sure I do," swore Bill as duty prompted.

"You 'member what you always bring me?"

"Couldn't forget."

"Will I get it this year, too?"

"Not a doubt about it."

"Goody," beamed the youngster. "A five dollar gold piece from you, another from papa, and another from grandpa. That's lots of money."

"Sure is," agreed Bill whole-heartedly.

"Well," whispered the little girl delightedly, 'will you do something for me?"

"You bet."

"Give me half my five dollars now so I can buy a present for my mummy."—*Boston Post.*

* *

At a meeting of a woman's club a member rose to speak and the presiding officer said:

"The chair does not recognize you, Miss Jones; sit down."

Miss Jones sat down, but not until she had said:

"Why, you stuck-up thing, I was introduced to you only last week."—*Congregationalist.*

* *

"The study of the occult sciences interests me very much," remarked the new boarder. "I love to explore the da k depths of the mysterious, to delve into the regions of the unknown, to fathom the unfathomable, as it were, and to—"

"May I help you to some of this hash, professor?" interrupted the landlady.—*Mizpath.*

* *

Chairman of Banquet: "How long will you talk, old man?"

Next Speaker: "Oh, five minutes."

Chairman: "You couldn't make it ten, could you? We want to clear the room for dancing!"—*The Humorist (London).*

* *

"And will you want a coat-of-arms on this silver, Mr. Newriche?"

"I dunno. Lemme see some samples."—*Life.*

* *

One difference between the chameleon and the pedestrian is that the chameleon blends with the scenery voluntarily.—*Arkansas Gazette.*

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